

THE RIGHT RVLE

of Christian Chastitie:

Profitable to bee read of all

godly and vertuous Youthes of both
Sexe, bee they Gentlemen or Gentle-
women, or of inferiour stace, what so ever.

Collected and written by one stu-

dious to gratifie his frendes, and profit
his kindred: First (privately) for the in-
struction, forewarning and forearming
of certayne younge Gentlewomen his
neare and deare Cosins: and after publi-
shed by the same, in hope to profit the
Church & common wealth, according
to his Talent.

The Methode wherof is to bee

seen immediately after the Preface
to the Reader.

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be sold at his shop ouer against S.
Pulcherts Church without Newgate.



TO THE RIGHT WOR-
SHIPFULL, GODLY AND VERTUOUS GENTLEMAN

Master Henry Bromley, Sonne and Heire ap-
parant of the right Honorable Sir Thomas Brom-
ley, Knight, of the Queenes Maiesties most Honourable pri-
uie Councell, and Lord Chauncelloor of England,
and to all his godly and vertuous Brethren and
Sisters: William Hergest, their Honorable
Fathers most humble Seruaunt and Daylie
Diator, wisheth all temporall prosperitie in
this life, and in the life to come euerlast-
inge blessednesse.



After I had deliuered this Pam-

phlet to certaine learned, profound, & graue
persons (right vertuous & worthy Gentle-
men and Gentlewomen) to be perused, that I might understand and receave their iudgements touchinge
the same: whether it were to be consecrated (if Christians might so speake) to ^{* Feigned of} vulcane or ^a urania. And af-
ter that they by fauourable sentence had not onely ac-
quited it from the firie flames of vulcane, but also ad-
judged it to be enlarged out of the darke prison of (if I might so terme it) vnuknownnesse, to walke at libet-
tie in the light of edition, as beeing profitable in their
indgement to confirme chaste mindes in their godly
purpose, and by Gods grace to stop and stay such as
be not altogether gracelesse, from beeing carried hed-
long into the deepe and daungerous Sea of raging af-
fection: and so (except God in great mercy stay them) into the bottomlesse gulfe of endlesse perdition. After
these euentes (I say) so fallen out, I studied with my
selfe to whom I might most fitly dedicate the same:
And pondering the matter deeply in minde, in respect
of dutie, matter, and persons, I found it in a manner

^a Feigned of
Poets to bee
president of
the sicr.

One of the
nine Muses
supposed to
bee president
of celestiell
matters, such
as are most
worthy the
meditation
and practise
of all chaste
persons, but
specially of
Virgins and
single folken.

The Epistle dedicatoriē.

due vnto you (right worshipful & vertuous Youths.) For respectinge my dutie vnto the right Honourable your Father, my verye good Lorde and Maister, and his bountifulnesse towards me of his meere bencou-lence, without any desertes on my behalfe : VVhat can bee more due then that the person maintained, de-fended and preserued in such commodious and quiet state, as by Gods fauour and prouidence hee enioyeth, though in it selfe it bee but poore, meane and simple, should bestow and imploye all his study, endeuours, and labours, to the vse, commodity, pleasure, or con-tentation of his maintayner and defender? Or if his preseruer and protector in such quiet state should bee of such excellency, præminence, and dignitie, and himselfe of such basenesse, pouertie and vnabilitie, that in no wise hee should bee able to pleasure him : yet to assaye and endeuour to the vttermost of his small power to profit his, especially his Children, in time to come, supplyers of his roome here vpon the face of the earth, and Heyres of his vertues, Renowme, and Ho-nour? Agayne, hauing relation to the matter and per-sons, what is more fit, meete or conuenient, then that a Discourse or Treatice of Christian Chastitie, collec-ted and written by a Batcheler and singleman, by vo-cation and profession studious of chastitie, should bee dedicated to young vertuous youthes, not only chaste, but as yet euен Maydes and Virgins? I thought it thierfore, no lesse conuenient vnto my bounden dutie, then meete for your persons, and professions, to pre-sent the same vnto you. Not for that I am so rude or senceleſſe that I thinke any of you to stand in neede of any ſuch discourse or admonition, whom I know by the great wisedome and prouidente care of my good Lorde your Father, and by the diligente instruction

and

The Epistle dedicatorie.

and nurturinge in the Lorde, of my good Lady your Mother, and by the godly and vertuous domesticall examples of them both, togeather with your owne good natures, vertuous dispositions & rare towardnesses, to be so grounded and settled in all godlynnesse and vertuousnesse, as you neede not greatly any exhortations to the same, especially such as are destitute of Rhethoricall exornations as this is: but as a token of thankefulness, or signification of a gratefull minde and humble dutie. Neither yet (peraduenture) shall you at any time repent you of the reading hereof, or thinke it a losse time, bee it neuer so destitute of eloquence, trapped wordes or filed speech, as tending rather to playne profite then vayne pleasure. For besides the methode and order beeinge such, as the lyke wherof I haue not as yet seene in our English tongue, I hope the pith & substance of this matter is so plainly set downe, as it will delight your vertuous and chaste eyes, to consider and vew the shew, sight and prospect therof, seeinge your owne vertues so plainly displayed, and the daungerous Rockes of the contrary vices wherupon many lusty youthes now a dayes (alas for pittie) do make wofull and vnreparable shipwracke, and which you by Gods grace, vertuous education, and the prudent and carefull prouidence, and domesticall example of your honourable Parents, and godly kinsfolkes, haue hitherto (& I trust euer shall, prosperously escaped) so clearely discryed. This much I dare be bold to affirme, because I know the Authors wherout I collected the greatest part of this Treatise, to be godly, vertuous and learned, yea and eloquent also, though in this matter for the most part studying Breuitie and perspicuitie they neglect and omit the same. But in reading hereof, this I am most earnestly

The Epistle dedicatorie.

to request: that though in some place vice be induced and represented in its lothly forme and shape, and with termes and Phrases vnsuit for VVorshipfull eares, yet that you would of your goodnesse, beare with the same, seeinge it was first written for Children, mine owne neare & deare kinsewomen, for whō I thought it was expedient, that vice and the filthy practises of the vicious, should be set out in their blacke, and lothly colours, to the intente that youth might euen from the very hart shun, hate, abhor, and detest the same, as of all the godly and vertuous it is, and ought to bee.

And that which the Axe of courteous interpretation, and of taking and construinge of thinges in the better part, which is an exccllent vertue, especially beseming all Gentlefolkes, in Latine commonly called (c^{andor}) a proper name in English, for the which vertue (such is the barennesse of the tonguc in some parts) we lack, you would at once shred away, & cut of all suspitions, and not once to thinke or suspect that I wrote and collected this discourse or treatice of Christian Chastitie, for that I sawe any more inclination to the contrary vices in my sayde deare Cosins, then is in the best natures since the generall corruption of the same, in the roote of the two first created, the origin of al humaine nature: For certainly, to speake as we vse to speake of the beste natures: they are all of a rare towardnesse in that sexe, verye godly and vertuously brought vp, but yet subiect to the daungers of youth and prospexitie. And therfore for the naturall loue I bare vnto them, beeing my neare kinsewomen (for it is the naturall property of true loue, for to forewarne the parties beloued of all such perilles as it foreseeth may fall vpon them without diligent caution or circumspectiōn:) I wrote this treatice to enarme them against that

time

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time of their age, which the very Paganes by the only light of nature saw to be most daungerous and perilous, as may plainly appeare to all such as haue reade or sensibly heard the story (or Poeticall Narration) euен of *Hercules* the Sonne of their great God *Jupiter* (as they propound it) in his budding ycares sitting in the VVildernesſe in a maze whither way to take, that of vice, or that of vertue. And therfore, ſeing this happened in the heroicall nature of *Hercules*, commenſ (as is affirmed) of progenie diuine, I thought it not ſuperfluous to admoniſh my kinſewomen, be they neuer ſo good a nature and inclination, to decline the way of vice, and to take the prooued Path of Vertue, trodden out vnto them by their godly Parents. And though this Syeth of admonition ſeeme to ſome, to be whetted ſharper then needed, yet charitie procured it, to mowc downe at once all the weedes of the ouer-fertile ſoyle of youth & proſperitie (if it might be) as I truſt it hath in them. And the like effect that it hath wrought by Gods grace in them, I hope it will in other, and to that end cheeſily haue I ventured the editi- on hereof. Not of any fonde presumption, as ſome Zoylufes (peraduenture) will obieſt. For I am not ignoraunt of mine owne pouertie, weakeſſe, and vna- bilitie in matters of wit and learninge. But as I haue due prooſe and experiment hereof, ſo do I know that the giftes of God are diuerſe, and ſeueraly beſtowed according to his good pleasure, without beeing tyed to person, place, time, or other circumſtaunce. And that of his bounteouſneſſe & vnsearchable wiſdome, hee many times fauourably vſeth euен contemptible instrumentes to the bringinge to paſſe of lawdable thinges. But how ſo euer it bee, the Talent that God hath beſtowed on mee I haue ſpent and imploied as

ſaythfully

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faithfully and to as great gayne as I can. Hide it in the ground I could not without clogge of conscience and expectation of the execution of that terrible sentence.

Math. 25.

Take the Talente from him, and caste the vnprofitable seruaunt into vtter darkenesse, there shalbe weeping and gnashing of Teeche. I know the wittie, wise, and such as haue beene brought vp in learninge all the daies of their life, and haue receiued many Talentes & great guiftes, are able to do many and great things: But yet that ought not to let him that hath receaued but one from occupyinge the same. Neither (I suppose) will any godly or reasonable person bee offended that any that beleueth the cōmunion of Saincts should participate or cōmunicate vnto other that which hath don himselfe good, & that which he is perswaded will do the like vnto others. And therfore I was imboldned to make a priuate benefit, cōmon, and that vnder your names, hoping that it will therfore be the more accep- ted, & so to do the more good, which God graunt for his Christes sake. Thus cravning pardon for my bold- nes I most humbly & earnestly besech the Lord Iesus that Archangel of God, who pitcheth his camp round about all those that feare him, to preserue my good Lord & Maister your honourable Father, & my good Lady & Mistresse your Mother, and all you their godly and vertuous Children long and many yeares, in all prosperitie, and true felicitie, to the glorye of God, the conforte of the godly, and the vtilitic of the cōmon wealth. From my poore Cottage at West Herg st the .12. of July, in the yeare of our Lord God .1580. and in the .22. yeare of her Highnesse Raigne.*

Truely and
rightly to
beleeue the
communion
of Saincts, is
for a Christiā
to be fully
perswaded
that such
giftes & grā-
ces as he hath
receaued, is
to the vse &
benifit of
Christes
Church,
which is the
communion
of Saincts

*Your Honourable Father, his most humble seruannt
and daily Orator, William Hergest.*

The Authors Epistle to his welbeloued Cosins, for whose præmonition, forewarning and forearming, he first collected this Discourse or Treatise.

Beeing appoynted (deare Cosins) by the right Worshipful your Mother, then my reuerend Mistresse, to instruct you according to my small skil in the Science of Writing: And knowing þ, not as much as a Spatowc falleth on the ground without Gods prouidence, I was fully perswaded þ I was specially called for the time to be your Scholemaster or spirituall Parent. And remembryng therwithall that it is the speciall vocation of a Scholemaster, instructoꝝ, & reformer of the minde, or spirituall Parent (for these and such like are diuerse names of one thing) to studie by Gods grace to reforme and regenerate, and as it were to beget anew their Schollers as much as in them lyeth, (for regeneration to speake properly is the onely worke of Gods Sp̄it) in all godlynesse vertue and honesty. I purposed to bellow that shourt time of one houre in a day that was allotted mee for your instructioꝝ as profitable as I could deuise for your encrease and enriching in knowledge and vertue. And therfore for your examples and coppes (as they terme them) for myttinge, I selected such sentences, councels and preceptes, as might enflame your tender mindes with the loue of vertue and hatred of vice, (one or two wherof I haue added to the end of this Treatise that they that haue skill and iudgement may iudge of them, whither they deserue fauourable acception, seeinge they proceeded from a christian & charitable hart, or disbaynful contempt, for that (peraduentur) is the ingeniouſ Poet wylth: they rubbed to roughly tender eares with the biting & trouth) that with one labour you might adorne the body with the necessary exercise of writing, and bewisse the minde with the pretious Pearles of the loue and study of godliness and vertue, & of the hatred and detestation of vice and impiecie. And though some too Cudious of the Eighthe lyberall Science, perswaded your Mother that thereby I did you no good, yet if you could remember those godly and vertuous sentences that I picked out for you, out of good Authors: tua, Ars Auctioꝝ, Wit, and experiance, would in time to come, teach you the contrary. And in the meane time I can not but bewayle their ignorance and blindnesse, which is more palpable then that of the Pagans, which knew not God. For they by the dim light of naturall reason onely, saw that the godly and vertuous instruction of the minde was a greater good, and more excellent benifit, then the procreation of the body: And therfore some of them, comen even of Princes progeny,

Mat. 10. 25.

* Audet tu
teneras mora-
dici radere
vero?

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1 Simpliciter viuere quid.

Simply to liue what it is.

2. Mal' vel surpiter viuere quid.

Euely to liue or to lead an vngodly lyfe what it is.

3. Benc viuere quid.

To liue well and godly what it is.

and enstruced of men but of base dyrr, thought it no shame liberal-
ly and frankly to confesse, that they had receaved greater good of
their base boorne instructors, then of their Noble and royall Pa-
rentes, whose gratefull confession they confirmed with this reason:
For that of their Naturall Parentes they had received but the benift of li-
uing; but of their Schoolemaisters and instructors they had receaved the
benift of well liuing. Which their reason in my opinion is great
yea unconfutabile & invincible. For simply to liue is a thing com-
mon with vs too brute Beastes. And to liue wickedly and vitiously
which commonly falleth out without diligent and faithfull instructi-
on, is to be in state far inferior to brute beastes: for they answe-
the end of their creation, which is to serue man, and when they dye
they feele no misery. But the euell wicked and vitious liner is both
unfit and unmeet for the purpose that God made him, which is to
serue him in holynesse and righteousness before him all the dayes of
his life, and also subiect to eternall tormentes after this life: for if
hee dye in this his miserable state without repentaunce, the wise and
just God finding him unfit for the use hee made him, will cast him a-
waye as a reprobate stone, unapte for the reedifyng of the decayed
walles of his heauenly Hierusalem, & as a withered braunch or dried
sticke fit onely for the fier, will throw him into the Lake that burneth
with fier and Brimstone for ever and euer. But to liue well (which
commeith by teaching, instructing and nurturing in the Roode, the or-
dinary meanes that God hath appointed for the obeyning therof) is
a thing far surmounting the nature of man, an herotcall thinge, an
Angelical thing, yea a diuine thing and nearest approaching unto the
gloriosus Godhead, hauing communior & unio therewithal through
the Mediator Christe, which is the cheefest ende, and good of man,
his onely happynesse, felicity and blessednesse inchoate and begon in
this lyfe, and shalbe made perfect and consummate in the other in all
such as by Gods grace shall perserue and continue therin to the end.
And therfore this sound iudgement of a blinde Pagan otherwise,
that neuer saw the light of the Gospell might make many that pro-
fesse the truthe of the Gospell to blush at their owne ingratitude, and
corrupt and affectionate iudgement. Moreover, for the further dis-
charge of my conscience, and for your greatest confirmation in godly-
nesse and vertuousnesse, and more easie aduording and decyning of
all such stumbling blocks, as the Diuell or the vngodly his mem-
bers, or your swne inboorne concupisence might cast before you, wal-
king in the way of godynesse and vertue: knowing that in the very
entrance of the coming Sea of ragtinge youth, you shalbe de-encoun-
tered with the soule filthy and mighty monster, sensuall Luste, that
sukes and seusures many biterly unskillfull, euen in the first setting
out. And having some experiece by obseruing lamentable examples,

to his welbeloued Cosins.

* This is not
sovaunt and unlearned * Seruvingmen, amongst whom you must be
many times conuersant, for the speciall good will and loue I heare any thing in
vnto you both, for the late Right Worshifull your Fathers sake, this Treatise
my late deare Maister, and your owne, being my neare kinewomen, contained in
I collected and wrote this discourse of Treatise of Christian Cha- contempt or
ritie, to fence and forarme you against assaultes and daungers to disdaine of
edme: wherin I haue disclosed and layed open before your eyes, a- any right
mongst other thinges needfull for you to be knowne, the perils and
daungers of youth and prosperity, the subtil and filthie practises of who is to be
the vittious, and the terrible iudgements of God, agaynst the wilful had in estima-
contemners of his revealed and knowne will. To hedge and keepe tion for his
in your young and tender mindes, within the lythes and boundes of worthinesse
Godlynesse, vertue and honesty. And though it hath beene obiecte- and callinge,
agaynst me, by some humor feeders, that christian loue is not suspic- and for the
ous, as though Christians shold suspect no daunger nor perill vertues to
any perill, till it dowst them in the neckes, or pat them on the pates: that vocatio-
get in vrging one propertie of charity yll applyed, dissembling y rest appertaining
which are many, and wherof some might be retorted vpon their own which are
heades for their uncharitable interpretation of charitable dralings, godlynesse,
they bewray and discouer their partall and affectionate iudgements, clenlinesse,
or rather if they speake according to their conscience (as I am per- fortitude and
swaded they do not) erronious opinion. For if they looke in Gods diligence
ooke with a singlc eye, they shall finde that charity among other ef- gentenes,
fectes, offices and properties hath these, to witte: To take paynes, trustnes, and
to profit and better other. To study to make other commendable, to carefulnesse.
ayd with faythful councell such as neede. And I would sayne know
of such meale mouthes, & pleasant speakers, what better councel can
be giuen then to dehort youth from al kinde of vice, & to exhort th: to
all kinde of vertue, thenco discouer vnto them the subtil slights of
Sathan, the deceitful allurementes of the world, y honyed snares of
voluptuousnes, y reatchelesnes of youth, the slippery stay of prospe-
rity, the daungers of temptation, the wilinesse of the vittious, the ter-
ribleness of Gods iudgements, and such lyke, & the meanes to escape
al these mischeifes: And I would further know of the whither al y
dehort frd all kinde of vice, such as they know spotted with no kinde
of haynous vice, and exhorte them to all kinde of vertue, doo lacke
Christian charity because charity is not suspicous or no: if they do,
great lighes of Christes Church, & Captaynes of his Armie lacke
Charitie, to whom notwithstanding God graunt that I may studye
to coniforme my selfe, let pleasaunte speakers speake what they lust,
as I haue in this Treatise assayed to do: (for where I haue hard
oft in my time of shamefull blottes and staynes that haue beene done
euin in worshipfull houses, by the lewde and vittious practises of
Seruvingmen,

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þ being (in vnsaythfull seruauntes and some of the rascall sorte, and knowinge-
dēd) sinckes that that which hath happened to some may happen to other , with-
out Gods grace, carefullnesse, circumspection, and wary p̄fencion. And having had expericence of the carelessness of youth, and securitie
of wealth, how hard a matter it is for youth and prosperity to keepe
them selues within the lythes and limmits of Gods sacred will , and
not to transgresse the boundes , nor leape ouer the hedges of his e-
ternall decrees, statutes , and ordinances , onlesse they be clogged
with some crosse or other, as I know you are not: I haue not of sus-
pcion , but of carefull circumspection , and charitable affection to
preuent daungers that haue heretofore happened to others of good
parentage , and well brought vp , through subtil assaultes of the
gracelesse . For this cause (I saye) I haue set before your eyes the
ewde and filthy practises of the vitious rascall sorte in their owne
right coloures, that you may see how they are to bee esteemed and see-
dy, that is with entartaynement due to infernall furies or Diuels
limmes . And also somewhat shewed vnto you the dreadfull and
wonderfull iudgements of God which he wseth to execute from time
to time agaynst such as wantonly abuse health and wealth, or other-
the good giuies of God. Finally, though it seeme sharpe & sower,
yet refuse it not. We assured the world is contagious, and neuer (I
thinke) more infected. And agaynst a strong infection, there must be
giuen a strong preseruatiue , or els it will doo no good. I pray God
through his grace and protection it may preserue you from all the
slepy daries ofathan, from the snare of the hunter that continual-
ly hunteth after your soules eternally to destroy them, mentioned in
the fourteene and eleuenth Psalme , which you commonly repeate
once a Moneth in your daily service , & from the noysome pestilence
there also speccified . From the tērour by night , and from the
Arrow that fēteth by daye , from the pestilent that walketh in the darke-
nesse, and from the sicknesse that destroyeth in the noone day: þ is, from
all secrete and subtil sleightes, and from all open practices, whatso-
ever. From all the vitious examples of the world, and from all the
vyscous contagion of corrupte nature, that you may continue to
walke warely before your louinge God, that hath doone such greate
thinges for you, and blamelēsly before his Church to his glōy & the
others edifyinge commodity, and your owne p̄fice, commendation,
p̄fement and aduauncement in this lyfe, and in the lyfe to come, e-
ternall glōy and endles ioy in Christe our Sauour. Amen.

Your Cosin Germatne remoued, by lineage and consanguinitie,
your Parents late painfull seruaunt of 20. yeares continu-
aunce, your late Scholemaister and spirituall Parente for
the time, and your faithfull (not flattering) freend for euer,

William Hergest,

Certaine sentences declaryng the
propertie of Vertue in aduersitie,
bothe in Latine and English.

Natura virtutis in aduersis, in quibus (vt metallis in
fornaci) probantur animi:

Surgit sub pondere virtus.

The nature of vertue in aduersitie that tryeth
minded as fier doth mettals.

The godly and the vertuous minde
in tryall great doth grow:
So that no waues of worldly sea
can once it overflow.

Quærela in duritiam temporis; ex poeta
quodam graui:

Virtus laudatur, et alget.

Exponuded as followeth in prose and metre:

*A breefe complainte of somes ingrati-
tude towardes such as haue well deserued of them
twentie yeares togeather, taken out of a graue Poet.*

Vertue (in deede) is of many praysed and well ly-
ked of, and yet for lacke of warmeth and
chearishing, frozen as harde as Isle, so that

Certayne pithie Sentences.

It is vnable to shew forth his force and
lively naturall action.

The thing that is most worthy prayse
wee blush for to defie :
And yet benommed, colde and frosen,
wee still do let it ly c.



Author in Authorimastigem,

The Author to his enuious detractor.

If multiplyed thy Talentes bee
and manifolde thy giftes :
From profiting the church of Christe,
vniust are all thy shiftes.

But destitute if thou remayne
of meete and fit habilitie :
At him that bseth that hee hath
Shoote not thy Dartes of enuie.

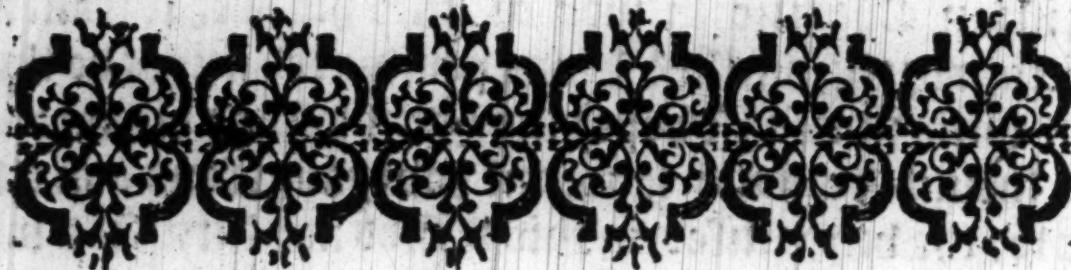


THE AVTHOVR to the godly Readers.

Hen *f* had collected & drawn
(dearely beloued and courteous Reader) this
Treatise or discourse of Christian Chastitie,
out of Chitaeus, Strigelius, Musculus, Cal-
vin, Hemingius, Bernardus Cantabrigiensis, Erasmus Ro-
terdamus, and other learned and Godly writers of this
age, for the further instruction, premonition, and fore-
arming of my neare and deare Cosins, against such soze
and dangerous assaultes and temptations, as commonly
euен in the very entraunce of the tempestuous & stormie
Sea of raging youth are to bee encountred withall. And
had found and perceaued throught Gods grace both mine
owne minde and theirs, not a little to be confirmed in the
purposed race of chaste and unstayned life (most fit for
single persons) by the collecting, writing, and often rea-
dinge of the same: I thought it contrary to the rule of
Christian Charitie to hide or with holde that from my
christian brethren, that I was perswaded might do them
good, without any (I hope) my great losse or hinderance.
And though I am not ignorant how daungerous a matter
it is for the unpractised, in this lerned age furnished with
such sage and graue heads, with so many fine wittes, and
with youth of such rare towardnesse, and wonderfull for-
wardnesse, and so beautified, and adorned with all kinde
of Science so exactly knownen, to commit any thinge unto
the open view of the eyes of the worlde: Yet seeinge this
is written for the unlearned onely (whom I trust it will
profite) and not for the learned who neede no instruction,
I feared not to preserre common utilitie, before private
daunger. And be it that all lawdable attemptes are sub-
iect to Enuies stinge, yet am I not so white liuered, or
saint harked to desist from dwinge good to my power, and
according

The Preface to the Reader.

according to the uttermost of my gifte and Talente, for
feare of the barking of Dogges. For none other accompte
do I make of the vndeserued defamations, and causeles
detractions of Zoylus and his cankred crewe: As for the
good (I doubt not) but they will take good endeouours in
good parte, though abilitie be not altogeaither answerable
to good will. Finally, whereas it is truely affirmed and
euен in the best learned verified: *Humanum esse errare,*
That, it is a thing incident to man to erre. and therfore it can-
not bee, but the vnlerned (amonge whom I supply a
roome) must now and then misse the quishin: I craue thy
gentle patience and sauourable correction therin. Which
if I shall obtaine wilbe an encouragement vnto mee for
thy further vse and employing of my small Talent here-
after to thy further benefit as health, money the senowes
and strength of thinges to bee donne, leasure, and the
state of a Seruaunt will permit. Farewell in
the Lorde that liueth for euer and euer.



Iohannis Cooci *Odoadstichon in*
Guilielmi Hergesti de Casti-
tate librum.



Væ decoret mores, atq; ornat vita pudicos.
Perdocet hic summa cum ratione liber.
Hinc aberunt *thaides* metetricia lucra sequunt
Hinc M E D E A procul fier & ipsa letis.
Penelopas contra complectitur iste pudicas,
Iste modo castas laudat amarq; liber:
Nec Sexus quicq; distinctio poscit in isto,
Quod pariter casti non decet cisse viri.

VTile si quicquam scriptis tibi lector in ipsis
Occurrat, verè dicio iure tuum.
Non iter Erroris describit, scelerata relinquit,
Nugas indignas non docet iste liber.
Castus casta petat, contemnat fæda pudicus:
Fœlix, qui sacras pectore condit opes.
A U T H O R I faucas lector pro munere tanto,
Causaq; sit vitæ lectio pura piæ.
Rod. Waddingtonius.

Ad lectorem *Hexasticon.*

A Dsis Christicole, & præcepta hæc perlege casta:
Discas ut castè, tempora casta dare.
H E R G E S T V s voluit, casto hæc conscribere stilo.
Sic voluit castos admionuisse animos:
Ut fugerent causas facerent quæ turpia facta:
Et vellent omnes optima quæq; sequi.

R. C.

C. i.

¶ The

The contents, of this short Treatise, concerninge Christian Chastitie.

First, the Vertues commaunded by the seventh commaundement, are plainly and breefely described and set downe, and also the vices by the same forbidden. Fol. 1.

Secondly, the causes why wee Christians must practise and vse Christian Chastitie, are recited and declared. Fol. 14.

Thirdly, ensue the causes, why Temperance and Sobrietie, the preseruers of Christian Chastitie, must of Christians bee vsed. Fol. 22.

Fourthly, the causes that procure Whoredome and adulterie. Fol. 25.

Fifthly, the greenouesnes, enormitie, and haynousnes of Whoredome, Adulterie, and all impuritie: And what wretchednesse, miserie, shame, confusion, mischiefe, calunitie, and destruction, it bringeth, Fol. 30.

Sixtly, Remedyes for this mischiefe, and how we may withstande and expell the filthie spirite of Whoredome, or Fornication. Fol. 61.

Seuenthly, and lastlye: a Prayer for the graffe of Christian Chastitie, against Whoredom, Adulterie, and all kinde of impuritie. Fol. 87.

A

A TREATICE OR DIS- course of Christian Chastitie.

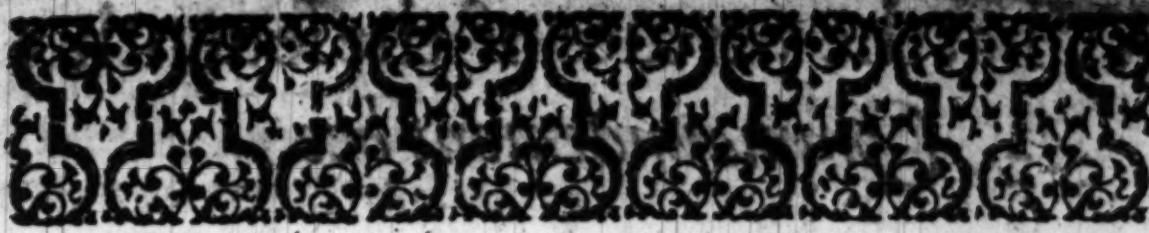
The Preface to the first parte.

Or as much, as euery Christian of what sex or degree soeuer they bee, man or woman, bound or free, Yeoman or Gentleman, Prince or Peysant, King or Keasar, when hee was receaued into God's house and seruice, the Church and christianitie by baptisme, did make a solemne couenant and bargayne with God, their Lorde and Maister, to warre and fight valiauntly vnder his standerd against his and their spirituall enemis, the Flesh, the VVorlde, and the Diuell: that is, agaynst their owne corrupt nature, affections, lustes ^{Flesh, what} and desires, which is vnderstood by the worde (Flesh) it is. agaynst the vsage and custome and pernitious exampl^e World, what ples of wicked lyfe in the vngodly, which is noted by ^{it is.} the worde (VVorlde.) And agaynst the suggestions and inward intisementes to euil, of Sathan, which liere The worde is signified, by the word^e (Diuell.) For as many times in the Scripture by the worde (Holy Ghost) is not signified the substaunce of the holy ghost, but his efficacie, power, and operation in vs, so heare by this worde (Diuell) is not signified the substance of the Diuell, but his secret working in our mindes, by entycing vs willingly and wittingly, to tread vnder foot the sacred Lawes of the most highest, and so to worke our owne damnation. The Diuell, in deede, is an inuisible substaunce that can not bee scene, but yet wee may soone know, whyther hee be in our harte, minde or soule, or no: for that motion that mooueth vs to

The Preface to the first parte.

euill wee may be surc commeth of the Diuell, though wee can not see his substaunce, nor forme or shape which our spirituall enemies as the Apostle tellcth vs doo fight against our soule to destroy it eternally if they finally ouercome. And this fighting against the world, the flesh and the Diuell, is to forsake the Diuell and all his workes, the Pompes and vanities of the wicked world, and all the sinfull lustes of the fleshe: Mentioned in the cōmon Cathechisme of the Church of England. And for that euery Christan then further couenaunted that he or she should keep gods holy will and commaundementes, and walke in the same al the dayes of thei r life. And finally for that the flesh, the worlde and the Diuell, do tempt and entice vs, (but especially young folkes) to the breache and transgressiō of the seuenth commaundemente, cheefely and most earnestly, and so to incurre Gods heauye displeasure, wrath, anger, curse and malediction: It is expedient for youth to know what vertues are principally required and commaunded by the said seuenth cōmaundement, and what vices or sinnes are by the same prohibited and forbidden. And also the wayes & meaneſ that God hath appointed out for vs, to tame our vn-
ruly fleshe, to bridle our lust, fancy, desire and concupiscence, and to keepe it within the lyſtes and limits of this his most holy
Law, of the seuenth com-
maundement.

i. VVhat



I.

1. What vertues and vices are commaunded and forbidden by the
seuenth commaundement.

He seuenth commaundement, or
the thirde Law of the second Table: Thou shalt
not commit Adulterie, but shalt live chastely & ho-
ly as becometh the Childe and seruaunt of God, requi-
retb and commaundeth (chafely and principally) these
six vertues, that is to witte.

1. Virginitic or Maidenhooode.	4. Temperance or moderation.
2. Chastitic.	5. Honest & diligent labor.
3. Shamfastnesse.	6. Modestie in apparrell.

Also prohibith and forbiddeth chafely & principally
the contrary vices, and all other vices that procure,
nourish or maintaine those contrary vices, as are.

1. Adulterie.	7. VVantonnesse.
2. VVhorcdom or fornication.	8. Vnshamefast- nesse.
3. Incest.	9. vnlawfull loue.
4. Dronkennesse.	10. Filthy talke.
5. Gluttonie.	11. Hipocrisie or dissimulation.
6. Intemperance or lacke of moderation,	

2. What the vertues of the seueral
Commandement bee.

For the better vnderstanding and declaration of
which Vertues and Vices you must consider
marke and note diligently their seuerall descrip-
tions folowyng.

VIRGINITIE or Maidenhoode, is a vertue of
the minde or soule, graunted vnto some (espe-
cially to such as crave it, by continuall prayer
in Chistes name) by the gaift of God, to bide
fleschly lust, and to auoyde al contaminations and defilings
of the minde and body; whatsoever, that they may liue
the more godly, bethinge chaste and pure both in body and
minde, or soule, without pollutions, unchamefalt or fil-
thy cogitations, speche or actions.

How this vertue is kept and maintayned.

The chies preseruers and mainteyners of this vertue,
and without the which it is impossible to be kept, are
these following, to wit. The continual calling in Chistes
name for the helpe, and direction of gods holy Spirit, by
earnest, fauifull, and seruent prayer; Daynesfull labour
or abyding of idlenesse: The dayly reaing and medita-
tion of Gods woerde: Temperance and sobrietie in
meates and drynkes: Modestie in apparell: Abyding of
vngodly companie, and the other exercisies & meditations
hereafter in this present Treatise mentioned. And they
that use this vertue are Virgins or Maydes: But they
that do not, and yet will pretende to be Maydens, are so-
mely counted priue whoores * or counterfet maydes,
beyng of the female kinde: and secret harlots or vngodly
ribaldes, if they bee of the male kinde. I hope there are
none amoungst vs of so corrupt a iudgement, y they will
this discourse rather flee the name of a filthy vice, then the filthie vice it-
selfe.

*Vice ought
to bee set out
to Children,
(for whom
this Treatise
was first
written) in
its lothly
colours to
make them
hate it; which
hath moued
me to vse
many odious
termes in
this discourse

Verte. That is, that will more detest to be called whores
or whoremongers, then to be so in deede. But how soever
it be, with such I intende not to medle: for as the Pro-
verbe in Politike matters is: These thinges that are se-
crete vnto vs, apperteyne not vnto vs. And therefore what
so ever in this present Treatise is written of the vices,
contrarie to Virginitie and Chastitie, and of the persons
infected with the same, is to be vnderstended and applied
only to open & knowne malefactours, amonge whom this
vice reighteth, and rageth manifestly: the secrete to the
Lord, they faulke oystande, and therefore I medle not
with them, but leaue them to the Lord.

Chastitie, the second vertue of this comman-
dement, what it is.

CHASTITIE, is a vertue of the seuenth com-
mandement, wherby a married woman, be-
inge rightned with fayth in Christ the Mediator,
knowledgeth the ordinance of god in mar-
riage, loueth her Husband as her owne selfe, keepeþ the
couenant of mariage holy and inviolable, knoweth no
man besides her Husband, and studieth to keepe both her
minded chaste, and her body pure and unspotted. And they
that use this vertue, are chaste wedlockekeepers, and
they that do not are adulterers or adulteresses: Hære
you must note, that after some, there be three kindes of
Chastitie, that is.

1. One apperteyning to Maydes, which every Mayde
ought to keepe till hee or shee be honestly married accord-
inge to Gods Lawe, which also is called Virginitic or
Maydenhooce.

2. An other belonging to married folkes, which ought
to bee kept in marriage of all married persons.

3. And a thirde kinde of Chastitie perteyning to Wid-
owes, which they shoule keepe during their widowhoo
and they that thus deuide or distinguish Chastitie, def-
cribe it as followeth:

Chasticie, is ayther to lise in single life without carnall knowledge of any person, without burninge of sensuall lust, and without any abuse of minde or body: or els in Marriage to keepe the ordinance instituted of God. And they that thus doo, are chaste persons, and they that doo not, and yet pretend Chasticie, vse hypo-critise: from the which vice, in the common prayer, wes pray to bee delivered, but like Popinjayes wee pray without understanding, without considering what wee aske, or sence of our necessitie, to aske the same, for wee are all naturally inclined to hypocritise and dissimulation, more or lesse.

Shamefastnesse, the thirde vertue, commaunded by this commaundment, what it is.

3.



Shamefastnesse, is a vertue wherby wee doo not onely abstaine, from all unlawfull pleasures of the body, especially such as ought to bee proper to married folkes, but also stow all signes and tokenes therof: for not only our body must bee chaste, but also our eyes, cogitations, speach, gesture or mouinge of the body. And therfore, the antient Romaynes, then Lordes of the whole world did paint and graue Chasticie and Shamefastnesse, with a covered face, and other people did painte these vertues with a snayle harde by, because as they affirme: It is the parte of a shamefast and chaste woman not to bee gadding abrode but to keepe themselfes at home, and to abynd places haunted with great resorte, compantes & assemblies, where commonly Chasticie is in great perill, sore assaulced, and som times vanquisched and put to flight.

Other define shamefastnesse, thus.

Shamefastnesse is a vertue that feareth true infamy, or shamefull reporte, that followeth shamefull and filthy actions or doinges. And therfore, for feare of Gods iudgements, for feare of trouble and vexation of conscience, and

for

for feare of the reprehencion of the godly, annoydeth and shunneth such reprochfull dwinges, and governeth our spech, gesture & manners, according to th' order of nature, time, place, and persons, that we do nothing uncomly, or unseemly for our person, nor for the place, nor for th' time, nor for our profession. And they that use this vertue are shamefast, but they þ do not are impudent and shameles.

¶ What Temperance the fourth vertue of this commaundement, is.



Emperance or Sobrietie, is a vertue that doth so moderate our appetites or desires of meates and drynkes, that we do not let or hinder Prayer, Meditation, or the labours of our vocation, through gluttony, drunkennesse, or ercessie of meates and drynkes. Neither yet hinder our sleepe, nor hurt or impaire our health by to much hunger or abstinence. And they that use this vertue are called temperate or sober persons; but they that do not, Gluttons, Dronckardes, hellie Gods. &c. This vertue Temperance in Latine hath its name of temperatinge and moderating, because it doth so temper, moderate, and rule our affections, lustes, desires, actions, and gestures, that there appeareth in them a certayne pleasantnesse, and as it were a certayne sweete Harmony and Melody, without any discorde or farringe. And the Grecians call it σωφροσύνη, which is by interpretatio: a vertu that kepeth, continueth, and preserueth wisdome, for the wisest that is, vntesse hee or shee can by temperance vrydle and rule their corrupte affections, sancte, lust, will, and concupiscentie, will in many poyntes and thinges become starker folkes. And as some expound the Grecis termis σωφροσύνη, Temperance may be termed: a preseruing prudence, or a kinde of wisedome that kepeth & conserueth the health of the body, the soundnesse of our naturall powers, and the puritie of lyfe and conuersation, without shame or any vndecencie. For temperance is a faithfull keeper of

4

nature snappied. Whiche vertus who so truly breed
without dissimulation or hypocrisie, feeleth and perceas-
ueth nature to be inquiet state, without any tempestuous
sollinges therof, by raging and turbulent affections.

Paynefull labour, the fifth vertue of this
precept, what it is.

5.



Causes why
wee should
use honest la-
bour and
auoide ydle-
nesse.

Nihil agen-
do: male agen-
ce discimus.

Iliger, honest and painful labour, is a ver-
tue, wherby we do execute and dispatch the
proper and needfull labours of our owne
function or speciaall vocation, and that dilig-
ently, faithfully, and constaantly, for conser-
uance sake. As causis to this vertue is the pleyneth vns, for the
god example of vngodlynes, and the vnhonesty of the common
wealth, vnlaw in indigne. And so, the subuyding of ydles-
nesse the mother and cause of all mischies, and to the
keping frownd of warhau. That bee crepte into vs, by
filthy and vnlaw obigations, as bee accustomed to doo,
into such abaregnes to basyn and yfornesse, according
to the common phantesse. By wealth and doing nothing
at all: wey bearing to do euill, great and small. They that
use this vertue are diligent & paineful persons, but they
that do not: yde, lase, lyther, and bothfull fitter slackes,
or lamente laskes yf unprofitable burthenes of the earth.

Modestie in apparel, the sixth vertue commauded
by the seuorth comauandement, what it is.

6.



Modestie in Apparel, is to use and keepe decencie
and comelinesse in our apparel, that it bee fit
for our abilitie, state, and person, agreeable to
our age, and not vnsueteably for the place and
time, and deuente and honest custome, or fashion, that it
argue not pride, wantonnesse, folly, nor lighnesse, but
rather vertue, godlines and stayednes, and in no pointe
offend the eyes of honest, stayed, graue & wise persons.
And they that use this vertue are modest, sober, & staid
persons, but they that do not: are commonly counted
rionous, unstaid, and unconstant light heads.

Vices

Vices forbidden by the seventh commandement, what they be.

7

adultery, the first vice of sinne forbidden by

and is the seventh commandement, what it is.

Adultery, is a heidly and mischewful vice,

committed against the seventh commandement,

that springeth of carnal securite, & lacke

of the loue and feare of God, and from con-
tempt of his iudgements, whereby a married person brea-
keth the covenant of mariage, and defileth his oþ her
body by following of traung hell. they that commit this
sinne are adulterers oþ adulteresses, mannes

Whoredome, the second vice agaynst this

commandement, what it is.

Whoredome, oþ fornicacion is a vice exsiste[n]ce,
committed against the seventh commandement,
that springeth frō carnal carelesnesse,
from the lacke of the loue and feare of God,
and from contempt of his iudgements and
punishementes, whereby persons not joyned togeather in
matrimony, haue carnall knowledge o[n]e of an others
body, and to defile and pollute the same, contrary to Gods
commandement, will, and approuinge, and therfore de-
serue the wrath of God, and eternall damnation. And
they that commit this sinne, oþ perpetrate this vice, are
commonly amongst the common sorte, called whores and
strumpets, if they be women, and with reverence be the
truly uttered, * knaves, barfes, and barjots: if they bee
men. And therfore if wee desire to auoyde these feule and reprochfull
reprochfull names: wee must shun the shamefull vice it
selfe that bringeth and prouiceth such shamefull and odious
names.

Incest, the thirde vice o[n] sinne forbidden by
the seventh commandement.

Incest, or secretly.

* Shamefull
and reproch-
full vices, are
more to bee
shunned and
auoyded then
shameful &
easelyer: for
alwaies one
or an other
will call a
Spite a spite
either openly
or secretly.

3.



Next, is an banious offence, agaynt this commaundement, that springeth as before is declared, whereby one hath carnall knowlidge with that person that is so neare kin vnto him or her, that by Gods law they can not be togid together in matrimony. The offenders herein are called Incestuous Lechers.

4.



Dronkenesse, the fourth vice or sinne forbidden by this commaundement. Dronkenesse, is a sinne or offence agaynt the fourth commaundement, whereby a man or a woman, doth as it were overhelme nature with too muche drinke, and by ther distemperance, do let or hinder the minds, so that it is neither apt to pray, nor for any other labour or godly exercise: and do empaine and hurt the health of the body. And they that bise this vice, are Dronkards.

Gluttony, the fifth sinne or vice, forbidden by this commaundement, what it is.

5.



Gluttony, or Gormandise, is a Vice, sinne and offence agaynt the seventh commaundement, whereby one eateth untemperately, without the use of Temperance, Sobrietie, Abstinence or moderation of appetite in eedyng, & overwhelmeth nature (that is content with few thinges) with too much meat, and doth as it were, affre, greeve, and trouble health with abundance and superfluitie of meat. They that bise this vice, are Gluttons.

Intemperance, the sixth vice, against the seuenth commaundement.

6.



Intemperance, or wanke of Temperance, is an immoderate vse, & appetite of the pleasures of the body, when they are present and may be had: & too much sorrow and sadness, when they

they are absent, and we cannot haue the vse of them. And they that use this vice are Intemperate persons riotous and vnstayed.

VWantonnesse or Malepertnesse, the seventh vice or sinne, agaynst the. viij. commandement.

WAntonnesse, or Malepertnesse, is an offence agaynst the seventh commandement, spronge up of Carnall securitie, the want of the feare of God, & from the contempt of his iudgements, wherby a man or a woman both as it were loose the vntyme, and slacke the Raynes to fleschly lustes: wherethat wantonnesse is the pleasure of the body, of dishonest spouses and playes, and absteyneth not from Carnall lust by Gods law prohibited and forbiidden. And they that use this vice are commonly called Wantons and Malepertnedames; if they be of the Female kinde: And Ruffianly Slaves* if they be men. Nay, if they be of the Male kinde; for such are vntimely the name of a man, whose principall propertie is, to disdayne to bee bondeslave to beastly pleasure. He will by Gods grace, keepe it within the compasse of religion, regenerate reason, and honesty; b And so will she that is a Woman in deede.

Impudencie or vnshamefastnesse, the eight vice agaynst the seventh commandement.

Impudencie, vnshamefastnes, or shamelesnes, is a vice, sinne, or offence, agaynst the seventh commandement, spronge up of stubborne contempt of God, wherby a man or a woman, either in speche, gesture or action, behaueth hym or her self dishonestly, shamefullly, wickedly, and against his or her owne conscience: Neither feare the iudgements of God, nor of such as are vertuous and honest, and indued with a right intelligence, and understandinge of thinges. They that use this vice, are impudente and shamelesse persons.

7.

* Vice shuld be set out in its owne blacke and vgly colours before the eyes of youth that they may hate and detest the same.

a The cheefe note or propertie of a man, what it is.

b Womalynces wherin it cheefly consisteth, to wit, in repressing of fleschly lust.

8.

Whlawfull loue, the hynchvite, by this commandement forbi

9.



Nlawfull loue, is a vice, sinne, and offence against the seveth comauement, wherby a man by a woman desreth that person, whiche in Matrimony, accordaninge to Gods Law, hec oþ ther can not haue, oþ desreth an other mans wylfe, oþ an other mans Husbande, oþ foloweth straung flesh, oþ yeeloeth unto carnall lustes prohibited of God. Oþ useth any of the vices of pollution of the body, before reþearled. And þey that use this vice, are whlawfull Louers, to speake after the opinion and manner of the moþre: But, to beþ, and þerile, þey are whlawfull haters, for þey carry þem selues and their copes mates to the Diuell, whiche þey wold not do, if þey loued (in deþe) either þem selues, oþ þeir mates and partners in filthynesse and corruption.

Filthy speeche or bawdy, or ribawdous talke, is the tenth vice, forbidden by the seventh comauement.

10.



Scœnitie, that is filthy speeche or bawdy, and ribawdous talke, is a vice or sinne, against the seveth precept, that springeth of the contempt of God, and malice of wylle, wherby a man oþ woman, eyther in speeche, oþ in gesture, behane them selues foulely, shamefullly, and dishonorable, so ofter and declare their vngchaſte, and lecherous wylle and manerounesse: and either by filthy speeche, oþ in ayn gestures, oþ motion of the body offend the eyes, and cares, of honest men & women. And therfore chaste virgins, must stop the cares of their mynde, when sometimes the cares of the body are compelled (such is the wikkednes of these perillous and latter tymeþ) to beare such vngchaſte talke. Many tymeþ euē the godly will make a kynde of shew or semblance of this vice for triall sake, who many tymeþ

Forewritten,
half harmed.

A poysone
kinde of peo-
ple, more to
be hated, shu-
ned and de-
tested of god
ly youth, then
Todes or scor-
pions.

Hypocrisie, the eleueth vice, forbidden by this
commaundement, what it is.
SCHOL. Hypocrisie, or dissimulation, is when a man or
woman pretendeth to be honest and chaste, and
yet will play the vnyknaue, vnytrouthe, and
and secreatly; when a woman is chaste and
honest in opinion, and outwarde apparaunce before
men, but (in very dedes) and before God is a syule filthie
fauoure, and his vice is contayning every vertue, and
is most abominable before God; for it is
hypocrisie; for the breach and transgression of two
commaundementes, nea of both Tables; for it offendeth
against this commaundemente of the seconde Table, in
very dede and action. And against the thirde commaund-
ement of the first Table, by taking the name of God in
vayne, that is by taking the name of her vertue which is pro-
per onely to God, the bell heade, authour, and giper
thereof, and puttinge it vpon their priuie vice or sinne, A-
callinge them selues Virgins and chaste persons, wher-
as, in very dede, they are stonge whores, and vabody
knastes. And beeinge displeased with their equalles
or inferiours, would not stiche so to call them if they could
proue so much by them, as they know by them selues.

In scruorum
scemina inuccio.

CE ii

1504

But such should remember that the estimation, valuation, account, and judgements of God alone, who seeth, marketh, and judgeth, even the very secret thoughts of the harte (so far of is it that hee is ignorant of wickednesse done in corners out of sight and view of men) is infinitely of more value, of more credite, and more to be feared, then all the sightes, viewes, opinions, and judgements of all men, and therfore should rather studie to shun, decline & auoyde the shameful actions themselves, that procure and bringe such odious titles; then the reprochful names by all y^e godly & vertuous given unto the same, and that by the judgement and common assente of all good and ciuill honest persons condingly, aptly, and worthely. Such Hypocrites as more fears the smoake and windē of the mutable multitude, and dredges of the people, then the sound judgement of the thundring God, and more dread a mortall creature, that can annoy but onely the body for a time, then the immortal Creaturē that can cast both body and soule into Hell for ever. And finally, more feare to be caught by vices & traasons then to ha so in deede, are so far from rememb'ring, kee'ping, and followinge Gods word, that they forget euen the groundes & principles of nature, wherof this is one. Be in deede as thou doost pretend. If he be as it were hap the Devil in Gods Robe, or Apistell, and have a shinking carion in a beautifull Robe, whose portion is in the Lake that burneth with fier and Brimstone, which is the second death viles they speedily repell. They that use this vice, and yet will pretend to bee Christians, are hypocrites, viles bliblers, and shinking stome of ramnitish Coules in sheep's skinnes before God, what so ever the world account of them, or they of them selues.

Youth can
not be to
much exhort-
ed from vice.



of this Discourse. (and) here

SO surpassing & surmounting is the vniutterable goodnes
of God, that all that hee requireth at our handes, is for our
owne good, and benefite, and not for any thinge that hee is
the better therby: for hee beeing absolute felicite, or bles-
sednesse it selfe, can not be any whit bettered of all his crea-
tures, and therefore needeth not any of them, but all neede
him. This considered, and for that it is the propertie of
reason and wisedome (wherwith God of his bounteous ly-
beralitie hath indued mankinde) not rashly to do any thing
without good cause and consideracion. Let vs therefore a
little consider what good, benefite & communitie, redoun-
deth vnto vs, by Virginisse, or Maydhood and Chasteitie.
And what causes should moue vs Christians to keepe, con-
tinue, vse, and practise the same: Seing all the world almost
in these his aged and dotinge dayes, wherin the Druell the
Prince of Iageth, knowing his time to bee but short, and
that Christ is ready to appear in the Clowdes to shut him
up with all the vngodly, his members, seruantes and
instrumentes, into eternall tormentes: and to carry the godly
lye his owne members, seruantes and instrumentes,
to haue and raigne with him for euer in everlastinge glory.
Seinge the whole world (I say) in these perillous and last
times, when iniquitie shall abound, and true faith scarce be
found, is drowned, ouerwhelmed, and in a manner, buried in taken
corruption, in Adulterie, Whoredome, fornication, and in
all kinde of filthinesse and abomination: Let vs consider
what should cause vs true Christians to rowe agaynst the
streame, and to take a course contrary to the swaye of the
multitude, yea to the whole world. To recite all the causes
that should moue vs so to doo: neither memory nor leasure
will now serue, but these folowing bee the cheefest, and

may suffice and satisfie any godly, and vertuous
minde, seeinge they are so waightie, great,
and vrgent.

Cause

* The word
(world) in
the Scriptures
hath diverse
significations:
among
which one is
that it signi-
fie the
whole num-
ber of the
wicked: and
so is it here

Major pars,
peior.
The greater
number un-
godly in all
ages.

44. *Causes for the which Virginie and Chasttie must be Practised*

The Government has been given the power to make regulations for the better carrying out of the provisions of this Act.

~~the~~ **It is** **the** **cause** **why** **we** **should** **be** **for** **the** **poor**

...fashions change with time in marriage is...15
...one may do one better if she can see to it in a few

God; for it is Gods will that here should be

Time in, & a little the better of Virginity

and qualities that we know that God is a wise, kind, and benevolent Being, a Christian, merciful and

chaste, and long. And by the mention of this lasting web

the following day, the first of the new year, he was to be present at the church of St. Peter in the city of Rome, and to be received into the fold of the Roman Catholic Church.

This is the will of God, even Jesus
Luther, that we all have from God and come to Jesus:

beginning, that you shall have from the King of France, or his Successors: and that every one know how to possess the same.

that is the body, with lips etc. and how they may be used.

Etiamen supergastraria peregrine andis communione

ment of Holiness and Purification of Life, given to all God's people in these days, as the like is effect. Be holy, as I am.

people, in the year 1692 or 93. The like in effect: Be holy, and am
holy, saith the Lord unto his People. ¶ as some reade;

For I am holy, and cannot abide an unholiness, and Prophesy

people) first own this, bands like Antipin and 25th

The second cause is that the man continue in disaster.

which (as S. Augustine affirms) is to be faithfully per-

son prating. An invicible fortres and a hold unto god,

An acceptable sacrifice unto the Angels that attend upon us, a solace and comfort; and to the Devil and his

pan his place and comfort and to the Devil and his
ked spirites alibit and to want : in which we can not do,

if we pollute and defile our selves, with all horredome and

Uncleanness, for God beyng a pure and chaste mynde,
and spirite will not beare the remouer of fette, but doth

and spirite, will not beare the prayars of sittche, but doth abhore and detest them. And therefore saith the same

S. Augustine: That the barking of dogges, and the bellowing

Wyng of Bease, and the grunting of Swine, is moze ac-

ceptable

Why Christians must live chastely. 43

ceptable to God, then it be invocation and propitiating of these
chaste persons of his creation, especially to bring us to such

3. **T**hirdly, least we lose the excellent gifte, that God
in mercie hath bestowed upon us; and that we may
receive, and keepe the fauour of God, the holy Ghost,
Faith, Repentance, Justification, and all other spiritual
gifte. And also to the ende we may keepe our corporall
gifte, and eternall: as beutie, strength, health, estima-
tion, good name and fame, and such like. For these good
gifte do they shortly lose, that willingly, and unwillingly
pollute and defile them selues with unchaste lustes, fil-
thornes, and uncleaneesse.

3. The recey-
ning of Gods
grace and fa-
uour, and of
all good gifts
that flowe in
from thence.

4. **F**ourthly, because Virginite and Chastite of it selfe
is a great and necessary ornament of other vertues
and gifte, which being once lost, and taken away by all o-
ther Garuishementes of wit, learning and vertue, are dis-
graced, and defaced. And therefore divers a beuty and
magnēty, fame, and Virginite and Chastite, unto the head
and face in the body of man, for as the head and face be-
ing once cut of, the rest of the body is but a dead carcase,
without any grace, comelynesse or deuotion; ignomini-
ous and contemptible. So then Chastite is one of the
other vertues, and veras in that deforced person, one
contempned and despised, and the person insatiable and
imp̄t̄h̄ of no estimation. I coul̄ sit this in boy, and a ill reperation.

4. the fourth
cause why
we should
studie and ex-
deuour to
keepe and re-
taine virginite
and chastite,
to wit for
that it is the
ornament of
all other qua-
lities, and the
force, and
strength of
reputation.

5. **F**ifthly, least God punishe us in this world, and in the
world to come, that we may abyde eternall, and
present plagues and punishments, wherof the
soul of Virginite, and Chastite, are delivered, for as the
head shal be defaced ouer the body, and other. For God
is iniquitable; he shal not chalenge but both alwayes
plagues and punishments, and weal, and chaste, and
waiſe extinguished, either here in this world, or in the etern-
alitie of life, which is a greate curse, that is an eternall
and unextinguishable curse and weare, that is set downe
here, in chalenging gods and Adulterers God will judge.

5. To avoyde
gods plagues
and punish-
ments.

That

That is, will plague and punish. A figurative speche ta-
ken of an earthly Judge, whose office is to appoint what
plague and punishments shalbe executed vpon offenders,
and guiltie condemned persons. Touchyng the efer-
mall plagues of whores and whoremongers, the holyn-

1. Cor. 6.

potte S. Paule doth preache with great severitie. 1. Cor. 6.
Bee not deceaued, neither whores, whoremongers, nor
Adulterers shall possesse the kingedome of God. And Gal. 5.

Gal. 5.

The workes of the Fleſh are manifest: Adulterie, Whore-
dom, Vnſhamiefastnesſe &c. They that do these thinges

Ephes. 5.

Shall nor possesse the kyngdomē of God. Eph. 5. No whore,
whoremonger, nor vncleane person, shall haue any heritage

Ephes. 5.

in the kyngedomē of Christē and of God. Let none leade
you out of the way of the Lord, with vayne and filthe

Ephes. 5.

talka; for because of ſuche thinges, the wrath, anger,
indignation, and curse of God commeth vpon the diſobe-
dient and Stubborn breakers, and violators, or transgres-
ſors of Gods law. One of the plagues and punishments

Ephes. 5.

of vndeſtānde, and of ſuppreſſion of pollution of the bo-
die, in this life, both the Publicke and Private, the whole

Ephes. 5.

Worlde of the worlde doth preache. For many times
for Whoredome, whole countries are deſtrayed: as the

Ephes. 5.

iniquitfull and fertile parte, sometime of the whole
worlde (Sodome) with the townes and Cities adioyning:

Ephes. 5.

As the citie of Sicheſt. Rom. 9. As the molt famous City
in all Asia, yea, in all the worlde at that time, Troye and
the countreys adioyning. And as the renowned City in

Ephes. 5.

Greece, Thebes, and infinite moe. All whiche florifhyng
Cities, with the Countreys wherin they ſtode, were
burnt & utterly deſtrayed for Whoredome and vnlau-
full liftes. So many times, for this filthy ſinne, whole

Ephes. 5.

Towres and Armies are killed and slayne: As three and
twentie thouſande at once, of Gods chane people, by pro-
fession in the Wildernesſe. Num. 25. As the whole Tribe

Ephes. 5.

of Beniamin, being ſo populous, & puissant, and ſo many
thouſandes. Judg. 20. The banishment also of David, &
of Kyrus. 2. 1. 15. And the captiuitie of Babylon were bitter
buddes,

Why christians shoule use Temperance. 17

uddes of this cursed roote . And if we marke, wee
shall see from time to time, dayly examples before our
eyes, of Gods horrible plagues agaynst Whoredome, and
Uncleanness: Punishmentes passe, plagues, miseries,
and calamities , euен through the houses of Princes,
Noblemen, Gentlemen, Yeomen, and private persons,
for this filthy sinne, because Gods rule remaineth unre-
moveable : Every soule that shall commit this abhomi-
nations shall bee rooted out, from of the face of the earth,
or as some translate it, : The earth shall vomit and spue
out every one that shall do any of these abominations.
Againe ; Whoores, whooremongers, and adulterers, God
will judge and punish, and not them their selues only, but
also many times their posteritie and offspring. For God
doth commonly punish the unlawfull lustes of Parentes
by the infelicite, unhappines, calamities, miseries, and
Shame of their Children , God herein keepeþ the Rule,
set downe in the Booke of Wisedome : The .11. Verse .16,
17. By what thinges one sinneth , by the same hee is puni-
shed . A plaine example of this Rule we may see in the
Tragedie of Kinge Dauid , that for abusinge his seede ,
in pollutinge and defilinge his trustie seruaunt Vrías his
Wife, was by his owne seede Absalom his Sonne, thrust
out of his Kingdome , his dearely beloued Spouses polu-
ted and defiled in his owne Hallaice before the Sonne ,
and the people brought to great calamite , misery and
distresse : yea haue him selfe put to great feare and daun-
ger of his life . And many times the Children for the se-
cret sinnes of the Parentes are givenen ouer into a repro-
bates sence , so that they are not ashamed to playe the
Whoores or whooremongers euен openly . And therfore
if euer you hope to haue godly Children your selues, you
must take haide you abuse not your seede, nor in any wise
pollute the Well head of generation contrary to Gods
Law.

Sixtly, that we may refayne and keepe the light of true
knowledge of God, and haue not punished with spiritual
blindenesse,

Wis.11.16.

17.

6.

6. The sixt
cause, of care-
full keepinge
of virginie,

and chastitie
is: the retey-
ning of Gods
spirit, the
fountaine of
all good, and
the reteyning
of all good
giftes & gra-
ces, that
springe and
flow from
thence.

Rom. 7.
Ephc. 4.

Osc. 4.

Math. 5.
Heb. 12.

I. Cor. 6.

blindenesse, erringe and beinge deceaneed in our opini-
ons, counsels and busines, in our actions, dwinges
and affaires: soz commonly they that are ginen to
lecherie and bodily luste, are striken with the spirite
of blidenesse, amazenednesse, drowssinelle, giddiness,
and hardenes of harte, that like frantick and madde
Men or Womien, beinge accursed of GOD, and castes
out of his fauour, they without shame or remeze of
conscience, doo, and committe such thinges as tende to
the destruction of them selues, and of other. Of this
punishmente of Whoredome and uncleanenesse, prea-
cheth Sanct Paule. Rom. 1. Because they gaue them selues
to filthy and abominable lust, God gaue them ouer into a
reprobate fence or minde. Ephc. 4. They are become straun-
gers to God, for the blidenesse of their harte, that haue
yeelded them selues to wantonnesse or fleshly lustes. Osc. 4.
Whoredome and wyne, take away vnderstanding: and wee
may see by daylie exerience, such as are possessed with
the spirite of fornication, to bee as blinde as Wætels
in thinges belonginge to their satuation. Wholesome
instrutions to their mindes and soules (vntesse GOD in
mercy turne their hartes) is as pleasaunte and de-
lightful, as the bright Beames of the Sunne vnto a
bleare eyed person, they are so nooseled in the wicked
worke of darkenesse, that the woorkes, yea, and Chil-
dren of light, are hatefull and odious vnto them. On
the contrarye parte Virginitic and Chastitic, amongst
other rewarde, obtayne a greater light of the holye
Ghoste, that both kindle in them a brighter knowledge
of GOD, of vertue and godlinelle, and that gonefner
the counsels, studies and laboures of their vocation, that
they become happye & prosperous, both vnto themselues
and others. Hither appertaynet the saying of Christ.
Math. 5. Blessed are the cleane in hart, for they shal see God.
Againe: Hebru.12. Follow and practice holynesse and cha-
sticie, without the which none shall see God. And I. Cor. 6.
Of chaste persons it is saide; know you not that your hartes

are

are the Temples of the holyc Ghoste : who is the Author, giner and continuer of all good and commendable giftes, graces, and qualities whatsoeuer . Who woorketh most effectually in Virgins and chaste persons, and augmenteth his gyltes and graces, in and towardes them. An example hereof wee haue in Joseph: Who by his virginitie or chastitie, refusinge his Mistresse filthye offer, obtained of God, increase of all spirituall giftes, graces, and commendable qualities, as appeareth by the first Booke of the Wyble , Genesis : Wherefore bee you all well assured of this : that if by prophanation, and unholowinge of your bodyes , which are the Temples of the Holy Ghoste , the giner and preseruer of all good giftes and qualities, you expell, dñe from you or extinguishe his operation in you , which is doone by whoredome, and such like vncleanenesse , for the holy spirite of sanctification will not abide in a prophane , unholy, and defiled Mansion . Then will all your good giftes and commendable qualities dalye decrease, and deminishe in you ; and you your selues ware dalye worse and worse , till you become plagues , and Fierbrandes of your house , Botches , infections , and corruptions of such as you shall bee conuertaunte withall : and finally, odious and hatefull both to GOD and all godly persons , which GOD forbidde should ever come to passe.

*Wisdom, i

But on the other side, if by possessinge your bodyes in holynesse and honour, you carefully and earnestly study, decentlie and comelie , and as much as in you lyeth , woorthely to entartayne and keepe with you so noble , excellente , and woorthy a Gueste (Christes Spirite I meane:) Then will your giftes and commendable qualities, daily increase in you, and you ware better and better , and so become profitable members of Christes Churche , ornamentes of the Common wealth , and bright lightes unto other in this Worlde,

and Cittizens of Heauen, yea fellow heires with Christ
and partners of his kingdome and glory, in the world to
come.

And therfore disdaine not to follow wholesome & faith-
full councell, and in any wise beware of the knauish
councell and subtille sleights, of filthy lecherous villains,
that they shall give or practice with you secretly or opena-
ly to the contrary, to your perpetuall shame, confusione
and destruction, if you follow it, and do therafter. Beware
of their poisoned Honey, for it will bee your bane if you
taste of it, though it bee agreeable, and passing pleasaunt
to corrupt nature, fleshly fancy, lust and appetite.

Fistula dulce
canit volucrē
dum decipit
aueps.
Impia sub-
dulci melle,
venena latent

7. the sevēth
cause is, least
wee giue of-
fences vnto o-
thers, &c.

Euenthly, wee must eschue unlawfull lustes, and keepe
the vessele of our bodies in honour, sanctification, and
holynesse, least wee deforme, and bewray with offences
our holy profession of Christianitie, & doctrine of Christe,
and the Church the house of God, wherin wee liue, as
Dauid by his vnbrioded carnall lust gane an occasion to
the Countreyes adioyninge to speake euill of Gods reli-
gion which he did professe.

8. The eight
cause, why
we should
keepe whole
and vnbrokē
the hand of
our common
Societie and
fellowship
with god,
which is char-
istic, ho-
liness, and
purenesse of
body and
minde, that is
least therby
wee procure

Lightly, least wee heape vp publike plagues or punish-
mentes, and procure the destruction and vtter subuer-
sion of our Countrey: For vntamed fleshly lustes are
the procuringe causes of burninge of Citties, and vtter
destruction of Countreyes, as appealeth Iudiciale place
of the Wyble, where the wantonnesse, niceenesse, and
whoredome of the Women of Hierusalem is alleaged
for a cause of the burninge and vtter defaminge of that
goodly, famous, preueresse, and gloriouse Temple, builte
by Kinge Solomon, of the ransackinge, spoylinge, and
vtter subuerting of Gods owne Cittie and whole Lande,
and of the leadinge of all his people into captiuitie; ban-
dage and slavery, and the lechery, wanderinge lust and
concupisence of Paris, and Helene, brought to ruine and
vtter decay, the whole Kingdome of Troye, and caused

Priamus

Causes to flee Fornication.

21

Priamus the Ringe therof to bee slayne in his owne Pal, the destructiō
taice, after hee had seene his cheefe regall Cittie burned, and vter sub-
and all his people put to the ſword, yea and his owne our contry
Children also, and that before his face most miserably and common
and lamentably, and all the whoredome or adultery of wealth wher-
one Quean. Wherin as in a Glasse you may plainly in we liue.
See how pernicious and detestable whoredome and adul-
tery bee.

9.

Ninethly: The nature or condition of true, lively, and
iustifying faith, whose vnſeparable companion the
pure and chaste feare of the Lorde, alwaies is, the whitch
can not bee without this excellent vertue, Chastitie. Ifb.
Whosoever feareth to diſplease the most holy and chaste
God, must of necessitie indeuour to liue holily and chastly
knowing that (otherwise) he or she ſhall prouoke his high
diſpleaſure and never ſee him, for hee hath giuen ſoorth
this ſpeciall commaundement and degree, by his ſelect
and chosen Ambaſſadour: *Hebr. 12. 14.* Follow diligent-
ly holynes, without the which none ſhall ſee the Lorde: But
fornication, and all vncleanenesse, or couetouſneſſe, let it not
be once named among you, as it becometh Saints. *Ephe. 5. 3.*

Heb. 12.

Ephe. 5. 3.

10.

Tenthly: our vocation, for wee are called to holynesse 10. Our vo-
and purenesse of life, the cheefe parte whereof is cha- cation,
ſtitie, and the poſſeſſing of our vefſels in honour according
to the word of God.

Eleuechly, Chastitie it ſelſe is of it ſelſe an amiable
and louely vertue as beeing very good and beautiſull, ſterne beau-
and ſuch a one as by its owne goodneſſe, brightneſſe, and
excellency may iuſtly allure vs to the loue therof, to
vertue. *11. The glori-
fying of this rare
excellency may iuſtly be applied: Chastitie is of
such an excelling beauty, as if ſhee might bee ſcene with
immortal eyes the whole world would be in loue with her.*

Twelfly, the forme of Prayer, which Chriftie our forme of
ſpauſter hath preſcribed vnto vs Christians: wherby Christian
men may ſeare and gloriouſly fill 12. The
forme of
Christian
Prayer.

we are commaunded to desir. The wil of God to be done in Earth as it is in Heauen. Now sayng the Angels of God are most temperat & chaste, wee desire to be conformed and made like unto them in temperance & chastitie.

13

13. the invitacio
n of Christ,
and confor
mation of
our selues
vnto him, by
imitating his
moral vertues.
as neare as
wee can.

The loue and
feare of God
are not onely
the foundaci
ons, but also
the stayes and
fenses of all
godlinesse,
virtue and
honestie.

3.

1. To obey
Gods com
maundement

Lastly, the example of Christ, of whom wee are called Christians. To whom to be conformed is the chiefeſt good of Christians, & theyz perſet ſelicite, in this worlde Inchoate, & in the other Consummate. Wherefore when Christe (of whom every action is our instruction) was most temperate and chaste. It becometh vs doubtleſſe, if wee will bee his Schollers and Disciples, to follow and imitate his temperance, chasteſſe, and moderation, in affections, attemptes and actions, what ſaueir.

Many other cauſes there be, but these may ſuffiſe, to ſuch as haue the loue and feare of God in their harteſ, which wee ought dayly to pray for, by harte and faithfull invocation. For if the Dinel, through our owne ſecurity, careleſneſſe, or negligence, can by any ſlight pull the loue and feare of God out of our harteſ, and place in their ſteede and roome, the loue of fleſhly pleaſures and vanitie: there is no cauſe, reaſon, or perſuasion, will bee any thynge abyable, to ſtay the fluddes of vice and iniquitie the bankes and mayes of the loue and feare of God once thence remoued.

Here enſueth the thyrde parte of

this present diſcourse.

Cauſes which ought to exhort vs to Temperance, Abſtinenſe, and Sobrietie, wherby Virginitie and chasteſſe is maingained, as they are both driven away by diſtemperance, gluttonie, dronkenneſſe, and excesſe in Diet and Apparell, ond other abuſes of the good giftes of God: and to ſumme up.

The firſt motiue cauſe to Temperance, Abſtinenſe and sobrietie.

THE firſt cauſe, why we Christians ſhould vſe Temperance, Abſtinenſe, and Sobrietie, or modeſate vſe of gods treaſures, is the commaundement of God, that ſeverely commaundeth this vertue

Why christians should use Temperance. 23

virtue, and forbiddeth the contrarie vices, as Luke. 21. Beware least your harts be ouercharged with excesse in meates and drinke. Ephe. 5. Be not dronken with wine, wherein is riot, excesse and luxurie: Luke. 21. D^o as some expound it, deprivation of salvation and utter destruction.

The second cause.

Secondly, we must be temperate, least true invocation of God, or fervent p^rayer, which is the onely meane wherby we obteyne strength and power from aboue, to stande agaynst all our spirituall enemies, be letted & hindered. 2. To continue prayer the meane of supplye of all our wantes. The which cannot be done in sutch sorte as it ought to be done, of sutch as vse excesse in diet: And therfore saith S. Peter. Be sober and watche vnto p^rayer, wherby he signifieth vnto vs, that without taminge and subdauyng of our fleshly appetites by abstinence, watching, labour, medita^rtion, & sutch godly exercises: we are as vnapt for p^rayer as a Cow is for a saddle, or a Houl for a cage. And therfore one being demaunded, whens vertu and godlines dwelt? wisely and truly answered: The next dayne in Tru^rance of Sobrietie: mea^ring that without Temperance, it is impossible to continue in vertu and godlinesse.

The thyr^d cause, why Abstinence, and

Sobrietie must be vsed.

Thirdly, we must be temperate, least the vices of the other vertues be letted and hindred in the kyngdom of intemperance, where pleasure, riot, & extreme vices sway, there is no place left for fronde, wisdom, Justice, modestie, virginitie, chassitie, and the other vertues. 3. That vertu may be plan-
tid in vs which will take no roote Soyle. **F**or as in a riotous roundaynes, welsprysngs of all evill & nisshdes, 4. To escape Hell fier. they Impedimenta virtutum. **h**lettes & hinderances of all goodnes, vertue & godlines.

The fourth cause.

Fourthly, that we may escape the euerlasting plagues & punishments that God hath prepared for impenitent dronkards, surfeeters & belly gods, as the Apostle declareth. 4. To escape Hell fier. Cor. 6. Be not decaidē neither whores, whoretongers, nor dronkards shal possesse the kingdom of God.

The

ij. Least wee
should abuse
gods crea-
tures, created to
gods glory &
the profit of
the godly.
Math. 14.

Mat. 5.
Luke 9.

5d. 15. 5d. 16. The fifth Causc.
Fifthly, we must be Temperate, and use Abstinence
and Sobrietie, least wee abuse the Creatures of God,
contrarie to his commandement: Gather vp the frag-
ments, least any thyng be lost. Mat. 14. Mar. 6 Luk. 9.
which is our master Christes precepte of Parcimone
and religious use of thynges. And includeth a prohibition
of the abuse of all gods Creatures.

5. To main-
taine the
health, stren-
gth, vigor, and
good states of
our bodies.

Sixtly, we must use Temperance, and Sobrietie, Absti-
nence and continence, least we hurt, decay, and destroy
our bodies. For Lecherous persons, gluttons, and
drunkardes, thinke agaynst their owne bodies, that is:
they do affre, dete, trouble, torment and greeve their bo-
dies, by overtemperatinge the constitution, by good and
by ill meanes thereof, by ouer charging the same with
sorrows and dolishes, by decaying the health thereof, and
by poysoning and sutchinge, through distemperante ma-
nie sickenesse and diseases. And do contumeliously, and
spitefully, abuse their bodies, and do let and hinder them,
toe keape them from keeping the Temples of the Holy
Ghost, & answere of divine actions, that is: of vertu
and godlynesse, which as before is declared, cannot bee
brought of them, whiche like swyne wallow in the mire
puddle of Gluttonie, Lecherie, and Sutch like byres.
And therefore, as they that kill and murthe themselves
are self-slaughterers, then they that kill another: So are
Lecherous persons, Whoores, Whoremongers, Adul-
terers, and Bellygods, greater offendres then others,
because they esyle, pollute, and destroy their owne bodies
whiche should be the Temples, and dwallynge places of
God. And therefore, counte not fleshly pleasures, bodily
lust, and excesse in diet, entall satiates that bring unto vs
such great mischieves, miserie, woe, and calamite.

The

The fourth parte, of this Discourse, 25
which intreateth of the causes that
procure whooredome and vncleanenesse.

Because (as wisedome teacheth, and experience proueth.)
that person which will auoyde any daunger or mischiefe,
must also eschue the causes therof: It is expedient for youth
to know the causes of Whooredome, Adultery, and all kind
of filthinesse and vncleanenesse, to the end and purpose, that
they may auoyd the same causes, with all diligence and wary
carefulness, least the pernicious effectes doo consequently
follow, to their vtter yndooinge: the cheefe causes are these
that follow.



He first, and principall cause, is the general
corruption of our nature, which wee draw
from Adam our first Parent, by meanes of
his transgression, and falling from God, the
which is (as it were) the vtterespring & roote
of all euill, from whence whooredome & all other sinnes
doispring and flow. The Apostle S. Paulc. Rom. 7. Where
hee complaineth of this welheade of mischefe, calleth it
sinne dwelling in our flesh, which is our crooked nature
prone and inclined to all naughtines, the which hee well
calleth sinne, both because it is an enemy, and contrary
to the law of God: And also because it is the roote of all
other sinnes whatsoeuer. This is the originall corrup-
tion and filthinesse of our harte, from whence procede
signes, gestures, woordes and woorkes, that vtter and
shew our inwarde vncleanenesse. This inwarde cor-
ruption felte the Prophet David, when, beeing admonished
of his sinnes, hee cried out vnto the Lord & sayd: A cleane
hart create within mee O God, & a right spirit renue in my
inward partes. Psalm. 51. Where hee desireth a clean harte
to be made within him, he doth manifestly confesse y his
harte is polluted, and that his former sinnes did procede
of an uncleane harte. All the godly doe daily pray to be

1. Originall
sin or our na-
tural pronen-
ces and readi-
nesse to sinne
and vice.

Psalm. 51. 1

26. Causes of whoredome and Impuritie.

The difference
betweene the
godly and
ungodly.

cleansed from this impuritie of harte, and doo watch the same as diligently as they can, and studie to supprese it, and keeps it vnder, that it breake not out into wicked woordes and woordes: wheras the wicked and vngodly stir it vp, and studie to put it in execution or action. And this is the difference betweene them both. The one studieth to b:idle their lustes, and the other to fulfill them. And therfore if you wil be of the number of the godly and partakers of the rewarde prepared for them, and aoynde the punishmentes made ready for the wicked, you must studi daily to b:idle your fleschly lustes, and fight continually against your owne corrupt nature.

2. Idlenesse,
tendernes &
avoyding of
honest labour

There bee other secundary causes, wherby this euill that lyeth hid in the harte is fostered, sed, and stirred vp, as idleness, and eschuing of honest labour, tendernes, and delicatenesse. An yole and full belly commonly as it were, someth out all vnlawfull lustes: we see daily examples hereof before our eies, which I now omit for brevity, and for that hereafter more shalbe therof spoken in that parte of this Discourse which intreateth of the remedies of sensuall lust.

3. Hearing see-
ing, touching
reading baw-
dy booke or
Ballades.

This corruption, this prouenes, and readines of our dauncinge, &c. nature to filthines and uncleanenesse, is stirred vp also, by hearing, by seeing, by touching, by dauncing, and by readinge of wanton and bawdy Booke, or Ballades. The strongest poyson of this infection is dramen in at the eyes. And therfore it is said in the booke of Wisedome: What is created more wicked then the eye? And therfore, they that studie to live a pure and chaste life, must moderate and refraining their eyes, that they wander not so much abroad, ne passe the bands of modestie. Therfore, this sentence is oft repeated in the Scripture by the godly: I haue made a couenant with mine eyes, that they behold not vanitie. It is also stirred vp by hearing, and therfore, youth when they heare bawdy persons (who are the Diuels bellowes to kindle the fier of wanton lust in the hearers,

'bearers, unles they bee assited by Gods speciall gracie) blow out their filthinesse, by ribawdous talke or Songs, they must stope the cares of their minde, leauing they heare that by day, whiche they can scarce put out of their minde by night. Great daunger commeth also by touching, and therfore it must be ayoyded of such as stude to preserue their Virginite and Chastite.

Occasion also is a great cause hereof, whither it bee by 4. occasion & dwelinge togeather in one house, or by beeing long tog^{ether} oportunitie. geather alone without company, and therfore is to bee shunned, of all those that haue a care to liue honestly.

Fifthly, the continuing and cherishing of soule & filthy thoughts and cogitations, for such a thought or cogitation, if it be suffered to carry any space, it moueth the affection, or the desiring parte of our soule or minde. The affection if it bee not forthwith repressed and kept under, it is inflamed and set on fire, then the affection beeing inflamed and set on fire, compelleth the will to consent, and after foloweth the shamefull deede. The filthy fact oft committed (is turned) as it were into Nature, so that then it will bee a harde matter to keepe backe, but the partie diseased, is commonly without Goddes speciall grace, even as it were compelled to fall, contrary to the counsell of the minde, contrary to conscience and reason. As appeareth in the historie of the filthy Queen Medea, (thoug^h comen of great parentage) whose desperate complaint was thus: I see the thinges that are better, and I allow w^t of them, and yet I follow the thinges that are worst: which is al one in effect, as if she should haue layd I know and see the way to felicitie, and yet I runne headlyng into miserie. And therfore, let them that be w^t se, relish the beginning of this disease, before it grow intarable. And asone as the Dineill, the flesh, or their stome lust, or the w^t woldē by lewde examples, shall put into their myndes, any wanton and filthy thought, or cogitation, let them forthwith without any delay, expell the same by thinking

of some good and vertuous matter, by Praying, by Rea-
dying the sacred Scriptures, and meditating thereon, or
of some other godly and vertuous booke: by Tempe-
rance, Sobrietie, honest labour, or some other of the ex-
ercises hereafter in this present Treatise mentioned.

6. The nurs-
ing therof
by forbidden
vices.

THe sixt cause of this maladie is the fosterynge and no-
rithyng of our naturall lust, by Gluttonie, Surfeting,
excesse of fronge and hotte drinckes, bankettinges out of
due season, wanton or ouergay apparell, uncomely ges-
tures and futch like instruments of Lust, and ceremoni-
es of Venusties service: and therefore all carefullly to
be aboyded of the professours of Vertue and Honestie.

7. Yl compa-
ny or wicked
society.

THe seuenth cause, of this lothely disease of the Soule,
is the keepping, bantying, and frequentyng of wanton
ungodly company. Whiche dannger in this corrupt age is
easely incurred of yonth, for lache of ripe & sounde judg-
ment, . For as Pithagoras was wont to say. Commonly
in a multitude, the flocke of the wicked is most, and the
number of the godly least: And as a learned man of our
country of late wrotes: Where there is one man in these
our daies incouraged by the rewardes of Vertue to secke
out the secretes of wisdom: There are many whiche no
doubt allured by the smilyng looks of Wanitie, do spende
their whole time in contemplation and practise of folly.

Hereof cometh Solouth, the noyse of pride, pride, the
chiefc autho: of Penurie, and Filthy lust, the mother of
all mischieves. And a litle after there be some, I feare
to manie, that know not what Goodnesse meane, hel-
ther will they come where Honestie dwelleth, Vanthris-
tinesse, is they: hauntenghouse, Uncleanness, they: de-
light, Quarrellyng, they: exerice, Disdayne, ther: com-
panion, and Blasphemous swearlyng, ther: comon falke.
This dangerous goule to Perdition, of all the godly and
vertuous, must as carefullly be shunned as the spariners
do the Syrtes, Scilla and Caribdis (most daungerous places

in the Sea, and full of deadly perill) for feare of shippes
wacke and losse of all, they; Shippes, Goodes, Bodies,
and Lives.

The eyght cause, of this reprochesfull vice in some persons, is hope of scapyng unpunished, and of hyd yngē and concealyng the same. But sutch, neither know God nor themselves : for if they did, they woulde beleue and bee fully perswaded that God cannot abide Iniquitie, but is a seuere Judge and punisher therof in the impenitent, either in this worlde, or in the worlde to come. And that they that are not punished therefore in this worlde, haue a greater testimonte of Goddes eternall iudgements, agaynst them in an other worlde. And that God is the searcher, knower and iudger of the hart, and therefore that no secreates can bee hidde from him. And that the Creator of all is more to be feared, then all creatures. And consequently, that there is no dalyng with GOD, and that though they can bleare the eyes of men, yet that God can never be deceaued, nor mocked withall. But seeth an Hypocrite, where soever he be, and will pull of his visour and defect him, one time or an other, either in this worlde or in the worlde to come.

The ninth cause of this mischief, is the forflowytinge and

omittynge of Prayer, the neglect or contempt of Gods word, yeelding to slouthfulnesse & idlenesse, by declining honest labours, and the lacke of vsing and practising of other remedies, appoynted by y learned & godly: yea, commaundered by God himselfe in his sacred worlde : for the cure and healyngē of this spirituall maladie, the chiese whereof here after are remembred. Many moe causes of this mischief or deadly disease of the minde or soule there be, which to recite would be too longe. But these are the chief. And if (by Gods grace) we abyde these causes, we shall also abyde this mischief and maladie it self. For to abyde the causes : is to abyde the effects y come therof.

⁸ Hope of
impunitie &
concealment.

Cicero.
Honestas bona
nis viris non
occulta pes-
tuntur.

The Heathen
that knew
neither God
nor them
selues aright.
But (as S. Paul
declareth
Rom. 1.) be-
came vaine in
their imagi-
nations, and
whose foos-
lish hart was
full of darkes-
nesse, yet saw
this.

⁹ Omission
of prayer, and
the other re-
medies for
this inward
disease.

30 The fifth parte of this Discourse,
which entreateth of the greeuousnes,
haynousnes, and enormitie of whoredome
and Adultery.

2. Tim. 3.

Forasmuch as in these last daies and perrilous times, fore-
shewed by the spirite of God, wherin (for the most part)
men and women be disobedient, vnholy, intemperate, desp-
isers of them which are good, headie, highe minded, louers
of pleasure more then louers of God, or louinge pleasure
more then God, hauing a shew of godlines, but denying the
force and power thereof 2. Tim. 3. This detestable and pesti-
lent peruersitie is growen into a custome, that the more
whoredome and vncleanenesse doo abound, the more secure
and carelesse men and women offend, so that whoredome &
adultery among wicked worldlings, faithles persons, is coun-
ted almost no sinne, but daliance & pastime, though in very
deede, none is able sufficiently to consider the haynousnes
therof. The faulte wherof, in the terrible day of iudgement
shalbe layd on their neckes, which by the authoritie of their
power, might and ought to remedy this mischeefe that daily
groweth. It is a thinge therfore worth the labour, for their
sake at the least that haue not cast away all the feare of God,
breefely to set downe how greeuous and mischeuous, how
full of mischeefe, miseric, and calamitie, this sinne or vice is,
and what plagues and punishments follow the same.

1. It resisteth
Gods will &
carrieth with
it a manifest
contempt of
Gods com-
maundement.



First, let that person that feareth God,
thinke of the common and generall gree-
uousnesse of sinne, or contraryng of gods
will revealed, which is, that it doth not
only resist the will of God, but bath with
it a manifest contempt of Gods com-
maundements, which despising of gods preceptes, how heerible
a thing it is, no hart is able worthely to conceave, much
lesse tongue to utter, or penne to write. A godly man
will not do any thing that should displease God, although
thee were not forbidden the same by any erpreesse com-
maundement

maundemente, how much more then ought wee to take
hee de that wee committe not any thinge contrary to the
manifest & cōmaundements of Gods Majestie? It easly
appeareth how great the contempt of Gods authoritie
must bee, when wittingly and willingly we treade his
commaundements vnder feote: If you shold disobey but
your Mothers commaundement, you shold (if it were in
a godly and reasonable matter) bee counted but fō:ishe
Stubberne wilful Girles: and (peraduenture shc) would thus sharply
so vse the matter that you shold reponete it every vaine I wrote, to
of your hartes. But if you shold disobey the Queenes this end & put
Highnesse, the Prince or cheife Magistrate of the Coun. pose, that I
trey, or Realme, why: it were death: and thinks you that
you shall long vntouched disobey God, the Lord of Lords,
and Kinge of Kinges, that is able to rente the earth and
sincke you downe to Hell quicke and aliuie, as hee did
Coré, Dathan, and Abiron? Num.16. With all their vīsos and the ha-
bediente company: do you thinke (I say) that you shall vied of this
disobey this almighty God, and wittingly, and willingly
treade his sacred lawe vnder your feete, & that (scotfræ) filthie vice
Without any plague or punishment? No, no, never think
it, though you stand now in such wealth, prosperitie, and
securitie, that you thinke it impossible to decay, and to scence nor any
come to aduersitie: yet God is able (and wil if you anger rages of
him) to turne all vp side downe, hee can take away your wicked ex-
good Mother in his displeasure, and send you such tūtors ample or
and governours as you deserue, (if you willingly or lewd compa-
deliberate purpose disobeye your bounteous heauenly ny, might at
Father, that hath done so great thinges for you) that vviue cut or
is such as will vse you hardly, roughly, and (peraduen- rub away the-
ture) in such sorte as Peysantes and slaues are vsed: same, out of
yea, & (perchance) marrie you to some waiward, crab, the new Ta-
bed churles, or to some deformed lothly persons, or to such bles of their
like. This can god do to displease you, if you shold study tēder mindes
to displease him, as whoores, and whoremongers and o: I hope it ne-
ther wilfull violatorz of his sacred lawes doo, or els hee ver did not
gan sende you such a Stepfather that shall keepe your shall.

Mather.

* Forewar-
ned, halfe
armed.

b This is not
spoke incons-
tept or repre-
hension of any
virtuous or
godly Souldis-
ers whō this
Author know-
eth to bee
right profitas-
ble & very ne-
cessary mem-
bers, defences
& ornamenteſ
of the cōmon
wealth, and
whō heere-
weren ceth
with all his
hart: but for
the admoni-
tion & amēd
ment of such
base courages
as yeeld them
ſclues cap-
riues to filthy
lūſt, contrarie
to the nature
and property
of true fortis-
tude, and to
the valiaunt
courage of a

right Souldier, and of such as like beaſtes prefer beastly pleasure before the flying famc of
a worthic warriour, & for to awake the careleſſe out of the deepe ſleepe of ſecuritie.
Thus hath god in his iuſt iudgements & vnsearcheable waics delt of late with ſome of our
Neighbours, and that which lighteth on one, may fall on an other, if God in mercie auert
it not, which ought to awake vs out of our drowsie ſleepe of carnall ſecuritie, & to cauſe
vs to loke about vs, & admoniſhed to learne and ſtudie by due obedience to retaine gods
fauour, howſoever otherwyſe vvee fare in this worlde.

Mother ſo ſhozte that ſhee ſhall not bee able ſo to prefer
you as ſhee now intendeth. Hēe is able (if with whooz-
dome, filthines or otherwiſe you prouoke him to displea-
ſure) to whiſtle for thēues, that ſhall cut your throates
in your beddes, and ſo by ſodaine death without repen-
taunce to ſende you packing to the Diuell, whōſe ſeruice
you preferred (if as God defend you ſhoule fall to ſuch
wickednes) beſore his: for whozes and whozemongers
as longe as they continue in their filthy minde and pur-
poſe, are not the ſeruantes of God, but the bondſlauſes
of Hathan. Hēe is able (if his furie be once kindled) to
ſende the diſtroyer, and that ſwiftly like a whiſle wind
to ſet on fier the faire houses that you now diwell in, in
reuenge of the wickednes, wrougħt in þe corners therof, if
(as God forbiid) you ſhoule giue your ſelues to ſuch im-
pietie and wickedneſſe, as is whoozedome, adulterie, and
ſuch like vices, as I haue better hope of you. * But yots
had neede to beware of it betimes, for the Diuell hath
his Children, his Peſſants, rascals and ſlauſes in corners
principally to allure you to it: If it may be, I meane to com-
mit folly and abomination in corners: which if you do,
you maye prouoke God in wrath, to giue awaie all the
Lande wherof your Marriage money ſhould be made, to
your enemies: yea, and your faire and beautiſull bodies
(if as God forbiid you ſhould abuse them) can hee also giue
into the hands of your enemies, to be ſubiect to the filthy
and beastly luſtes of vile ſlauish rascal peſſants, to foulſ
deformed ſtinkinge, weather beaten, warpe faced ſoul-
diers. b And afterwarde when beaſtie is faded, to bee
thuſt into ſome Witchin or ſcullery to wash dishes, or in-
to ſome Dongehill bare ſtooted and bare legged to fill the

Donge

donege Pot, or to some such like villainous drudgerie, to dishonour the bodies that dishonoured him. For, as God hath promised to gloriſe them that gloriſe him, so hath hee likewise promised to despise, bring to shame and confound them that despise and contempne him. But why begin I to measure the ſea, and to include it in a Cockle ſhell? Or why go I about to reckon the meanes how the infinite and incompreheſible God can puniſhe the wilfull contempners of his will, pleasure, and commandementes: ſeinge hee hath infinite thouſandes of waies and meanes to puniſhe the diſobedient, that wee never thinke of, till we ſee it come to paſſe before our eies. And as hee hath ſuch meanes to puniſh you, if of ſet purpoſe you offend: ſo hath hee the like, or ſome farre more grauenour and sharper for ſuch vile varlets, and fañiſhe rascals that doo or ſhall entiſe you to lewdneſſe.

Therefore, let the loue and feare of God bee alwaies before our eyes, to reſtraine and withholde vs Christians from euill, and to keepe and preſerue vs in his * fauour and fathertoſly affection towardes vs, from whence all proſperitie, good ſucceſſe and felicitie flowe, as from a ſpringe or fountaine: as all aduersitie, yll hap and miſery doth from his wrath and diſpleaſure, which is cheefely pro cured through abuse of our bodies by theſe haynous ſinnes of Whoredome, Adultery, and ſuch like.

Secondly, Let vs remoſer that this precept: Thou ſhalt not commit Adultery, which includeth an affirmative commaundement, and is, as much as to ſay: thou ſhalt liue chaffely & holily, is a precept that hath respect to the couenant that God hath made with his people, which couenant is expreſſed. Gen. 17. I will be the God of thee and of thy ſeede or posteritie: (ſayth God to Abraham, the father of the faichfull) and thou ſhalt walke before me, and be * holy and perfect. So that if we ſinne againſt our holinesſe and ſanctification, by whoredome and uncleanenesſe, wee breake couenant with God, and ceaſe

1. The fauour
of god: the
fountaine of
proſperitie &
felicitie.

2. The diſpleaſure of god is
the welfaſt
of all wo and
wretchedneſſe,
of all miserie
and infelicity

2. It breaketh
the league &
couenant be
tweene God
and vs.

* All goddes
people aspire
to holinesſe
and perfectiō

34 The greatness of this sinne, drawen

to be his people and confederates, and become the filthie bondslaves ofathan: which, how detestable a thyng it is, god geue vs grace to see, and throughtly to consider, that like Esawes we sell not our heavenly inheritance for a messe of Pottage of shotte and filthie pleasure.

3. The greatness and odiousnesse of this sinne
drawen from these circumstances, that is
from first the person,
2. the Cause,
3. the Time,
4. the place.

3. The greuousnesse and hayuousnesse of this sinne gathered of circumstances.

Thyrdly, the hatefulnes and detestablenes of this filthy sinne is to be considered by the circumstances therof, wherof these chiefly are to be wayed & pondered: to wit.

- 1. The Person.
- 2. The Cause.
- 3. The Time.
- 4. The Place.

Which if you applie it to your selues, wilbe thus, or the like in effect.

1. The circumstance of person applied to you.

1. From the person.

If any of you (which God forbid) should stayne and defile your selues with whoredom, it woulde bee muche more shame for you, being Gentlewomen, which should excell and shine before the common sorte in Vertus and godlinesse, like the sunne amongst other celestiall bodies, planets and starres: or at the least, like the mone and day starre, amonge obscure starres of the firmament. More shame (I say) would it be for you, that so should excel, then it would bee, for one of obscure and base birth, of whom no sutch excellencie is looked for.

Touch must in any wise beware and take greater heed, least they take & drinke deadly poysone, giffe-
ment, good, and aduancement: your worldly shame would red by any, be the greater, that would so farre beneath your degree (but especial ly by such as are far to base for them) in

Agayne, if any of you should stayne or blemish your selues with anie of the meane, base, or raskall sorte, or entangle your selues, with any of obscure and base birth, or with sutch as were not able to mainteine your state & degree, unwares, or contrarie to the good will of your good mother, and sutch your frendes, as intend your prefer- ment, good, and aduancement: your worldly shame would abase and disgrace your selues, and shew your selues so disobedient, unkinde and unthankefull, to so louynge a mother, and to so carefull, prouident, & faithfull frendes.

Againe,

Agayne, it is more shame for a woman to commit this vice, then for a man. For þ chief, and almost only vertue, that aboue all thinges is required in a woman, is Virginitie and Chastitie, which beyng once lost, her credite is crackte, especially amonge the wise and godly.

Agayne, if you be yng fayre and bewtifull, shold com-
mit sutch filthinesse, it wold bre more shame for you,
then if some fowle slut shold doo the same: for bewtie
and comeliness of person in an whore or harlot, bjanely
apparelled, is like a ryng of golde in a swynes snowte.
And a filthie beastly minde, whorish or knauish * quali-
ties, in a bewtifull or comely person, finely or trimly ar-
rayed, is (with reverence be it spoken) like stinkyng or-
ture in a golden boxe, beset withall kinde of precious sto-
nes, and costly ornamentes.

Agayne, more shame would it bee for you to lose your
Virginitie forthwith, without any struyng with your
lust and concupiscence, then if you should tarrie a dozen
yeres, looking for a good husband, and then slide, beinge
overcome with many assaultes and temptations, though
that too, would be excedyng shamefull, & a perpetual blot,
stayne, and blemish to your house, stocke and progenie.
But of two euils and mischiefs, the first is farre greater,
and more detestable, and therefore a wonderfull shame
would it be, to make shipwracke euen at the first setting
out, or to fall in the beginninge of our course, and like a
rotte Apple to drop of the tree greene before it be ful ripe.

Againe, if you þ haue þeene so godly enistructed of your
Mother in Christes true religion, & haue heard so many
god Sermons and Lectures, shold now end in the flesh,
where you began in þ spirit, your shame & confusio[n] would
be too to exceeding, wonderfull, & far greater then if some
þgno[un]rant asses should commit the like folly and impietie.

This circumstance of person, is very ample and large, & extends to all degrees & callings, & therefore every person may frō thēce take somwhat to withdraw himself frō pernicious pleasure. As for further example, if þ be learned

With consider

consider that thy minde is so much the more excellenter and liker unto God, & therfore the more vnworthy such a foyle, such a filthie spot, staine, and perpetuall blemishe.

Youth.

Esca malorum
voluptas.

Sensualitie or
voluptuous-
nes is the di-
uels bayted
booke, wher
with he ca-
cheth soulles
as fishers do
fish with an
ooke plea-
santly bayted

If thou bee a young body, haue an eye to the end before thou begin vnadvisedly to devoure and swallow downe the Diuels hooke, bayted with dyre and deadly pleasure. Take heede what thou doost, and beware that thou doest not rashly veray and spoyle the flower of thy youth, that will never springe againe, least thou loose and consume thy golden time and best yeares in a most filthye and abominable vice, which flic away most swiftly, but returne never, and which God in mercie hath lent thee to worke out thy saluation with feare and tremblinge, and not thy destruction and damnation, stubberly & desperatly. Take heede (I say) least in this youthfull age for lacke of knowledge, experience, and good aduiseement, thou commit the thing that will mollest and vere thee all thy life longe, the greeuous remembraunce of the shamefull crime alwaies knawing thy conscience, and those deadly thinges still tormentinge thee, which filthie pleasure at her departure, will leauue in thy minde.

Age.

If thou bee olde, wishe that thou haddest other folkes eyes a while, that thou myghtest see how vacuuly fleshy pleasure is for thee, the whiche even in young folkes is lamentable, and with seure punishmentes to bee restrayned, but in an olde dotinge foole, bee it man or woman, is prodigious, and even to the followers of sensual lust, ridiculous and scornefull: for among all monsters, there is none moare monstorous then an olde Leachour. **D**awles waltham, **D** doting dolte, and to much forgetting thy selfe. At the least, take a Glasse in thy hand and behold thy hoare haires, bewe well thy sozehead plowed with wincles, as with surroughes, and thy face moste like to a dead carcas, and now beeing at the pits brinke, take other thinges in hand more fitte for thy yeares. At the least do thou, by the admonishment, or rather enforcement of yeares, that whiche it had becomen thee to haue

haue doone, by the perswasion of reason. If God and his woerde can with thee nothinge preuaile, Pleasure her selfe hath thrust thee away, saying neither am I seemely for thee, nor thou fit for mee. Thou hast plaid enough, thou hast eaten enough, thou hast dronke enough, thou hast dallied enough: it is time for thee now to bee packe kinge, hence with thee, why doost thou as yet grapse and holde fast the fleetinges delightes of this transitory life, seeinge this life it selfe hath forsaken thee: and so of the persons of all other degrees, and severall callinges, so to prosecute all, were endlesse. This much for example sake.

Secondely, from the Cause.

A Gayne, if no cause should moue you to this vice, but ^{2. From the cause.} prosperitte, ease, and your owne beastly appetite (as there can bee no other cause in you) then would your offence bee greater, then the crime of common strumpets that are driven thereto by pouertie and penury. The which, how shamefull and reprochfull it would bee, witte and discretion with riper yeares will tell you.

The greeuousnesse of this opprobrious offence, drawnen from the circumstance, time.

Moreover, if in the time of such great light of the Gos-
pell, that through Gods merciful provideunce shineth ^{3. From the circumstance of time.} upon you, you should commit this abominable moarde of darkenesse, it would encrease the punishments of your sinnes wonderfully. If in this dreadfull time, wherin appeare manifest signes and tokenes of Gods wrath and indignatio against vs for our sinnes: as blazing stars, Monsters, terrible sightes in the Aire, supernaturall Earthquakes, and such like prodigious wonders, you should be so carelesse and so full of contempt of his dreadfull Maiestie, that you should with this sinne, encrease Gods wrath, already kindled against vs, your plagues,

one time or an other would bee horrible.

Agayne, apply the circumstance of time, of þ wæke, & of the yere to your selues: and you shall finde no time for such uncleanenes, but that perceiue it hainous, shamefull & unseemely, for a faithful Christian at al times thus:

1. Not on the working day

1. **O**n the working day, is no fit time to comitt whoredome or filthines in, for it would bee a great shame for vs that when all other give them selues to labour & to please the Lord in their vocation, with honest & vertuous exercises: wee alone should give our selues to slothfulness, wantonnes, vice, filthines, & abomination.

2. Not on the Sabothe day and holy day.

2. The Sunday and holyday is no fit time for the prophanation & vnhalowinge of our bodies by whoredome or Adultery, and such like impuritie, for that day above all other the Lord requireth that wee should keepe holy, and dedicate and consecrate the same to his service, and in no wise that day to serue his enemies, the world, the flesh, or the Diable. Besides, the very name (Sabbath) doth admonissh vs to rest from our owne filthy will, to do the will of the Lord. For (Sabbath) in Hebrew signifieth rest. Moreover that day is a type and figure of our eternall life wherin we shal rest from sinne for ever. Which wee must begin in this woorlde, by resting from our corrupt will, lust, and desire, or els wee shall never come to it. And therfore no day to wooke our damnation and eternal death, by such dead workes as is whoredome. &c.

3. Not in the morynge.

3. The morning when the Sunne shyneth, clearely casting forth her bright Beames, is no fitte time for the woakes of darkenesse, and then wee should give thanks unto our heauenly Father that hee hath solouingly preserued vs from all daungers of the night past, that hath not suffered the Diable to pull downe the house on our heades as hee dwon Iob his Children, nor suffered our threates to bee cut in our beddes, as manies bee, and so forth of other his irrecompensable beniftes bounteously bestowed upon vs without any our desertes. And not to bee so unthankesfull for his diuine beneficence, as by and

By to prouoke him to wrath; through out filthinesse in
steede of thankes for the same his great mercy.

4. But (peraduenture) you will thinke the night and
darkenesse a fit time for it. No, not so: For God hath or-
dained the night and darkenesse, not only that we might
take our reste and sleepe: but also to set asforas a type
and shaddowe of the euerlastinge boord, and darkenesse
that hee hath prepared in Hell, for such as contempne
him, and disobey his woord and commaundement.
And what impudente boldenesse were it, even then to
prouoke God to wrath, when hee setteth a signe and
picture of his wrath before our face. .333.5

5. After Dinner or Supper is no fiftie time for it, for
that were as if a shrewe Gire, after shee had beene well
fedde and cherisched of her louinge Father, woulde come
to him, and in steede of thankes, spitte in his face: who
woulde not counte such a one worthy to bee whipped,
scourged, and plagued: but so do all such as being liberall
ly fed of their heauenly Father, ranne by and by and in
steede of givinge him thankes, by livinge to him and his
haines, commyng to be redemp, or such like filthynesse which
hee most abhoreth and detesteth. .333.6

Now procede, and apply the circumstance of time in
the yeare) to your selues, and you shal finde the like, that
is, that there is no time of the yeare fit for a Christian to
commit whoredome in, thus a round of usdise ad-

1. **N**ot at Newyres tide, for that is the feast of Circum- Newyeres
cision, when all fleshly lustes and vanities should be tide.
.333.7
banishe
.333.8
destit

him selfe to the woode, and therfore no time to commit
such uncleannessesse, in the Lordes presence. .333.9

2. Not at Twelfe tide, for then God appeared & shewed Twelfe tide,
him selfe to the woode, and therfore no time to commit
such uncleannessesse, in the Lordes presence. .333.10

3. Not at Candlemas, for that is a time of purifying and
clessing of our soules and consciences, & therfore no time Candlemas,
to pollute and defile the same with such abomination. .333.11

40 The greatnessse of this sinne, drawne

Shrofytde.

4. Not at Shroftide; for that is a time of honest mirth and recreation, and we Christians are commaunded that when wee will bee merrie, wee should bee merry in the Lord. Now, how great a shame would it bee for vs, if that when all other reioyse in the Lord, in vertus, honestyness, and lawable recreations, we alone should reioyce in the Dineill, in the sprite of fornication, in vice, dishonesty, and villainie? ¶ . 1130

Lente.

5. Not at Lent; for that is a time of fasting, prayng, repenteance, and stryvinge to pacifie Gods wrath, and if we then shold preache him to wrath, wee should shew our selues to desperate.

Easter.

6. Not at Easter, when our heade Christe rose from death to life, after hee had conquered sinne, the Dineill and all the infernall estate, and therfore the Churche hath appoynted, that day spciall to rise from sinne and corruption. Now it were to much shame for vs, when all other rise from sinne, that wee alone should fall to sin, dishonestie and corruption.

Whitsontide.

7. Not at Whitsontide, for that is the feaste of the Holy Ghost, wherin certayn we shold subdue the flesh to the sprite, whoni then (specially) we professe to worship and honour.

Sommer.

8. Not in Sommer, for then all thinges flourishe and growe to perffection, and it were unutterable shame for vs alone then to ioyther in vertue and godlinette, and to tem to deffraction. ¶ . 1140

Festam sancti Petri ad vincula.

9. Not at Lammas, for then S. Peter suffered bandes and impysonment for Christes sake. And shall not wee be able to vyshe our wanton lustes, desires and pleasure for his sake, that left his heauynly glory, and celestyal plensures for our sake? and for whose sake this holy Apostle suffered bandes and impysonment? yea, and at the last, spente his harsc blood to, as many thousandes of our Brethren and Sisters in Christ haue done? If wee shold not, with what face could we professe to be Christians, that is Christes Schollers, and Souldiers? ¶ . 1150

mord
amisit

10. Not at Michaelmas: for then do we celebrate the feast of that victorious Michael the archangel, that fought with the Devil and overcame him. Apoc. 12. And therefore great shame would it be for us, then to yelde to the Devil, and to become his vassals, and bondslaves, and to suffer him to rule and reigne in us by his filthie spirite of Fornication and whoredome.

Michaelmas.

Moreover, we then celebrate the feast of Angels, which God of his maruelous bountifullnesse and fatherly good will towardes us, hath appoynted to watche ouer us, to keepe and defend us. And therefore, horrible ingratitude would it bee, then by our lewde life to drive them away from us, for the holy, pure & chaste Angels can not abide such prophagation and pollution, as is whoredome, adultery, and such like uncleancnesse.

11. Not at Alhalowentide, for then all should bee saints, and holy, to celebrate the feastes of all saintes, and therefore great shame would it bee for us then to vnhalow and prophane our bodies, and to make our selues of saintes, dungeons of Devils, and mansions and dwelinge places for the filthie spirit of Fornication, through Whoredome, Adultery and such like wickednesse and pollution.

Alhalowes-
tide.

12. Not in winter, for then all thinges wyther and decay, and what shame would it bee for us, if this filthy vice should then flourish and wax greene in us, contrary euening to nature, and the time of the yeare?

winter.

13. Not at Christmas, for then cheefely should Christ be borne in us, and live and reigne in our mindes and soules, so that then there can bee no roome for the filthy spirite of Fornication, for they two can not dwelle together, one expelleth the other.

Christmas.

Thus if wee consider thinges well as wee should doo, wee should finde no time for this filthy abomination, neyther yet (place) if it were well waighed, for:

First, the Vaul and Parlour, is a place of resorte, and therefore no place fitte for this filthinesse, which you

4. The great
nesse hereof
drawen from
the circum-
stance of place.

I would

god the lord
ruler of heauē
and earth, the
rewarder of
the godly, &c
punisher of
the wicked,
hath searched
vs al through
li, & knoweth
vs wel enough
he knoweth
our downe
siting and vp
rising, he vn-
derstandeth
even our
thoughtes, he
is about our
pathes, and a-
bout our bed
& spieth ou-
al our wwayes;
we can go no
whither frō
his spirite, ne-
ther can we
auoyde his
presence, or
quicke and
sharpe eye-
sight, who
soeth in the
darke, as plain
ly as in the
light, aswell
in secret as a-
brode, to him
are bothe a
like. Psl. 139,

would bee ashamed to commit beefore one poore witnes
besides your copesmate.

But here, thosē that yeld to this beastly vice should re-
member how corrupt thei judgement is, that count it a
shame to commit such filthines beefore a silly scullion, of a
kitchin, or in sight of the wilest rascall that is, and yet
count it no shame to do it * before our gloriouſ God, and
all his heauenly hostes of innumerable Angels & saints,
who beholdeſt even the ſecreat thoughtes of their harts,
ſo far of is it, that bee is ignorant of their dooinges, beſt
they neuer ſo priuily doone in corners, and before innu-
merable wicked ſpirites their enemies, which laugh at
their ouerthow, and will be their accuſers at the dread-
full day of iudgement. Theſe thinges I ſay they ſhould
remember, and learne not ſo much to ſcarē man, as him
that can caſt both body & ſoule into Hel ſter Math. 10. 28.
Beinge ſuſtly perſwaded that Gods worde abideth for-
ever, which is: that there is nothinge covered that ſhall
not bee diſclosed, nor hid, that ſhall not bee knownen.

Math. 10. 26;

The Chambre.

Secondly, the Chamber is no fit place for it: for that is
appointed onely in this respect by Gods ordinaunce for
lawfull Matrimony, who bath alſo commaunded to kepe
the bed and Chamber undefiled: but who ſedome defileth
all, and therfore bath no place there. Againe, our Cham-
ber unto vs, is as nestes unto Birdes: now the common
Proverbe, in every Tapsters, Cloyne, and Carters
mouth, telleth vs, and that truly: that it is a filthy birds
that berayes his owne nest. Buttry, Pantrie, &c.

Thirdly, the Buttry, Pantry, Buehouse, Backhouse,
Larder, Seller, and Kitchin, are no fit places for it:
for all theſe are ſumes of prouision and nouriſhmente
wherby our heauenly father ſustaineth, cheriſheth, com-
forteth, and maintaineth vs in life, health, ſtrength, and
good liking: and if we ſhould offend & diſplease God there,
it were as if a louinge kinde harted Father ſhould make
much of his Children, & prouide all thinges aboultantly

for

for them, and they in steade of thankes, would get by
their handes ful of stinking Odore, and clap in his face.
Who would not thinke such churlish children worthy to
be disenherited and thrust out of doore?

A grosse sinne
littide, but yet
playnely de-
scribing de-
testable in-
gratitude.

Finally, if any vnmarried persons, should defile them
selues in any place of their Parents house, and make as
it were a priuie stowes there, it would aggravate and
exaggerate their offence exceedingly: For as common
sense and experiance teacheth vs: It is a fowle Spaniel that
scombreth in his owne Caniell: Whiche horrore of na-
ture, it would seeme that God respected, when hee made
a Lawe, that the woman that had played the whoore in
her fathers or mothers house (the matter not beeinge
knownen before marriage, when her husband taking her
for a Mayde, should finde her the contrary) should be stoo-
ned to death at the doore of her fathers or mothers house,
Deut. 22.

Deut. 22.

Thus, if you would consider things aright, you should
 finde neither time nor place for this filthy fact. The mul-
titude of circumstances wherby this sinne is made more
griuous, are moe then I can rehearse: all circumsta-
nces notwithstandinge may easely bee observed in every
sinne or vice, if there be present a minde indued with the
loue & feare of God, and godly circumspection. But these
many for a taske to shew: Now to the rest that is needed
fulll to bee knownen herein.

Yet more of the euils, mischieves, miseries, and calamities,
that come by whoredome, adultery, & such like vnclean-
nesse: First, to all persons in general, & after to Christians
in special, &c. to such as take ypon them the name of God.

How great the euill and naughtinesse of this sinne is,
and how hurtfull, no man is able sufficiently to con-
sider, yet to moone vs to the hatred and detestation
thereof, it were good to note some euils, mischieves,
and miseries that are proper and peculiar to this sinne.
This it hath common with other haynous crymes:
that it excludeth from the kingedome of God, that is:

It shuuereth
out of gods
kingedom, &
what it is to
be shut out
of the king-
dome of god.

It breaketh the bande of our communion or felowship with God, which is holines of life: for God will have no fellowship with filthines and iniquitie, that is doone of deliberate and set purpose. It cutteth vs from Christes Church, the communion of Sainctes, and maketh vs to bee of the Dixels Synagogue or company, the communio[n] of the wicked, or to bte[r] it more plainly, It maketh vs of the children of God, the bondslaves of the Dineill, for so affirmeth the Apostle 1. Cor. 6. Bee not deceaued, for neither Whoores nor Whooremongers, nor Idolators, no Adulterers, nor weakelinges, nor tenderlinges, &c. shall possesse the kingdome of Heauen. It must needes bee a great euill and mischeefe, that maketh a man or woman the deare creature of God, subiect to eternal destruction, by excluding them from the kingdome of God. Therefor, this euill and mischeefe in this sinne and offence, ought not therfore to bee counted the lighter, because it is common to other great sinnes: but ought rather to be counted most haynous and greeuous, because it maketh a man or a woman most miserable and wretched of all: But (as I sayde) let vs view the euils and mischeefes that come with this stinkinge sinne peculiarly, and with none other.

Euils and mischeefes proper to VVhoredome, Adulterie, &c.

It corrupteth
poylouch, &
rotteh the
bawlehead and
vvelhead and
roote of man
kinde, from
whence euery
man and wwo
man, do as it
were flow &
springe.

First, it troubleth, muddeth, poysoneth, rotteth, and infecteth the vell head and roote of our nature: for the rotteth the strength and force of generation, wherwith all our bawlehead and vvelhead and dies by the great and wonderfull counsell of Gods prouidence, ar ended, wherby our Stocke and kinde is increased, and enlarged, and wherby we leaue other in our roomes to worship God when wee shalbe translated and carped to Chist, is by this filthe sinne peruerter, polluted, defiled, and prophane, whiles it is flanishly subiect to the corrupt and wicked affections of forbidden lust and concupiscence.

concupiscence. Who is able sufficiently to weighe what a detestable crime it is, to beray and make filthy the origin, beginninge roote and well heade, of the sacred pasturage of mankinde, whereof the gloriouſ Sonne of God (nowe raigninge in Heauen with his manhooде) is partaker?

Secondly, Whoremongers and Adulterers do violate, corrupt, & forcibly breake the band of publike honesty wherof great regarde ought to bee had. It is Gods will that mankinde should haue a lawfull and honest begin-ning, and that our life should not bee polluted and defiled in the roote and beginning therof. And therfore hath for-bidden all kinde of buncleanenesse. For what profit could we haue of honest parentage, if the societie of our life be defiled, and publike honesty violated? for what greater shame can there bee in stocke and parentage, then to bee the issue and offspring of a whore and knaue: as therfore they are unwoorthye to liue amongst men, that are touched with no care, nor studie to retaine publike honesty: So this filthy finne is peculiarly detestable, and to be hated befo're all other finnes, because therby the honesty that ought to bee among such as liue togeather, is dissolved and brought to naught.

Thirdly, they that haunt whoredome and adultery, doo run into this mischæſe y other sinners do not, to wæt, that they do sin against their owne bodies: hereof doth the Apostle admonishe vs 1. Cor. 6. After this manner: Flee whoredome, for every other finne that man or woman committeth, is without his body, but they that comitt whoredome, sin against their owne body. To sin against our own body, is to do iniury to our owne body, and that is doone therby. two manner of waies: either by hurting the constitution, complexion, or good and healthful plight and state therof: or els by pollutinge and profaninge the holynesse and puritie therof. The constitution, good plight or healthfull state of our bodyes, is hurted and impayzed by surfeitinge and dronkennesse, as afo're is shewed. The purity

It breaketh
the bande of
publike honestie.

By this beasts
ly vice wee
finne against
our owne
bodies, by vn
halowyng &
dishonouring
the same

How many
wayes we do
iniurie or
wrongs to
our owne
bodies.

If whoredom
polute the
bodies of chri-
stians, muche
more of Eth-
nicker.

and holinesse of our bodies, is contaminated and defiled by whoredome, adulterie, esteminateresse, incest, and sutches like beastlynesse. The puritie and holinesse of our bodies, is the hono^r of our bodies. Now our Puritie and Holinesse is polluted, berayed and defiled, by sutches sinne as the acte and doyng therof, is sutch, that it maketh our bodies (that were made to revyne with our head Christe, in eternall glorie) polluted and filthie, whiche is done by sutches sinnes as are last before named. Hitherto hath the Apostle a regarde. 1. Thes. 4. Wherere he saith: This is the will of God, that you his people be holy, and that ye abstain from whoredome, and that euerie one of you bee skilfull to possesse his vessell (that is his body) in holinesse and honour, and not with the desire of lust, as do the Heathen that know not God. Here we see in this place, how the whoremonger, and lecherous person, do sinne against their owne body: whyles by committing whoredome and uncleanesse, they do pollute and defile the holinesse & honour of theye owne bodies. So to the holy Apostle Sainete Paul: To abyayne from whoredome, is to possesse our bodies with holinesse and honour. And to commit whoredome, is to forgoe or forsake the holinesse and honour of the bode, wherewith it is adoyned.

It dyrieth, a-
mazeth and
bewadeth
the follooyers
whereto.

Fourthly, this mischiefe and miserie, doth the filthie spirite of Fornication, whoredome and Adulterie bring alwayes with him, that whom so ever hee dothe possesse, he doth so blinde and bewadeth, that they have small o^r no regarde to theye reputacion, good name o^r fame, neyther to theye health, wealthe, nor substance: and this doo they admonish vs of, that paynte Cupid, the sonne of Venus blynde, without eyes. So certeynly, Sensuall lust, is the mother of Bludenesse. And in very deede whores, o^r whoremongers, and Adulterers, are as blynde as Bussardes: They neyther see theye owne shame, nor theye copartners, whereof at the laste, if GOD geue them grace to repente, they will bee greatly ashamed

ashamed. They thinke they are in some pleasante
Paradise of pleasure and delightes, whereas in vergo
deede, they wallow in the myre of filthinesse, shame and
confusion like hawyne and rammish Goates. They are
so beblinded, that they can not see, what an unseemely,
miserable, and phantasticke a thinge it is, to loue beastly
pleasure, to ware pale, swanne, and courtesly coloured, to
bee come leane, and out of all good pligt and likinges,
to weepe, to bloter, to yere, to sobbe, to brall, to chyde,
to currie fauour, and slauishly to bee subiecte to a filthie
sincke and stinking strumpet, or to some beastly douny
hill hlaue, berayed and overwhelmed with all kinde of
villainous vice.

Ifchly, this detestable sinne hath this propertie also: that it is not ended with once or twice committinge the filthy facte, but is carried with a certaine continuall studie of sinnings, and holdeth a Man or Woman (as a without ceas Captiue) Prisoner, or Bondslaue, and wearyeth their singes, snared and intangled mindes both day and night, with most hayne and filthy cogitations, thoughts & desires. So that they seele as it were a kinde of Hell within their mindes, they are so vexed and tormented inwardly with the troublesome spirite of Fornication or Whoozosome, Two mischiefs and so shall continue for etier, unless GOD in mercy ue or woe, mightely renue them by his principlall spirite of repentaunce. And therfore whosoever doo intende, to yeld them selues to the filthie spirite of Fornication, let them make this reckoninge with them selues before hande, that one of these two miseries most certainly wil follow and come to passe: Either that the poysoned Cup of fleshly pleasure beeinge once tasted of, will so bewitche, obscure, duske, and darken their mindes, that they shal goe from filthinesse to filthinesse, from shame to shame, and from villainy to villainy, vntill they beeinge vterly blinded, fall into a reprobate sence; and seared conscience, that can feele no difference betweene Vice and Mertue, Godlines and wickednes, honesty & dishonesty:

And

And so being incorrigible and obstinate in evill, lewdesse, and naughtinesse, can never leane beastly pleasure, no, not then when it hath left them. The which wee see to come to passe commonly in the followers of filthy pleasure: that when the body, touchyng the acte of generation is utterly dried vp, belote withered, their bloud cold, their strength faylyng, and their eyes daselyng, yet they never leane itchynge. And then with more wickednesse they becomme bandie talkers, then in times past they were shamelesse doers, then the which thing what can be more detestable, or more monstrous? ¶ that if it come to passe by Gods speciall fauour, that they come to theyr right minde agayne, and repent them of their wickednesse, filthinesse, and follie, yet that shorte and fugitive pleasure must bee sorrowed for, with greate grief, & vexation of minde, with much labour, and many salte and brennyng teares. How mutche better therefore were it not to taste at all of this daungerous cuppe of deadly poison (forbidden lust I meane) then either to be brought into so vnturable blidenesse, or to buy so farre to deare, so faine and flatyng a shadow of pleasure.

It maketh a
man or wos-
man lightvn-
stable, and vn-
profitable.

It casteth into
great perils
and daungers
of body and
of soule.

Sixtly, it maketh a man or woman not onely bayne and light, but al together (in a manner) unprofitable. For it cannot be that that person can be profitable, either unto himselfe or other, that is possessed with the spirit of fornication or whoredome, of what degree so ever he or she be. For what excellent thyng can that minde byynge to passe, that the Djinell hath snared, bewitched, and beeblinded?

Seuently, it casteth a man or woman into great daungers and teoperies of bodie: bothe of sickenesse, and diseases, as of the Palste, Phrensie, frenche pockes, and diverse other horriblie and lothely maladies, and many times of life and limme tw, as witnesseth Solomon, in his Proverbes: Zeale and furie shall not spare them in the day of vengeance, neither shall it heare anies prayers. And in an other

other place, Solomon compareth the followers of this vice, unto an Ore led unto the Shambles, and unto a Birde, making haste unto the snare: for as the Birde with a little corne is entised into the snare, and so caught and destroyed: so doth the Diuell with the bayte of fylly pleasure, catch many, and lead them to misery and wretchednes in this world, and endles perdition in an other world: And as the Ore is first pleasantly fedde, and then driven into the Shambles, and knocked in the head: so the Diuell sedes many with pleasure and vanitie, to prepare them and make them meete for his Hellishe shambles of endles tormentes.

Eighly, this sinne is of this nature, that it bringeth two persons to destruction at once. For that otherwise sinneth, because he sinneth alone, repenting alone is restored, and in his conscience by Gods grace quieted, but the whoremonger, whidoore, and adulterer, when they repent, if they truely repent, they can not bee but greatly troubled and vexed in conscience in their behalfe, with whom they haue offended, and whom they caused to fall with them into the Diuels clawes, out of the which God in mercy hath deliuered them.

Ninctly, it taketh away our good name and fame, which as the wise man sayeth, is better then golde and pretious stones, and maketh vs infamous, odious, and hatefull to God, and to all godly and vertuous persons. For the brute and rumour of no vice stinketh more carryonlike unto them, then that of Leachery and beastly falle.

These and many other mischieves, doth this sinne of Whoredome and Adultery draw with it, of whom soever it bee committed, but these horrible euils and mischieves that follow, concerne Christians onely:

First, Christen men or women, by committinge whoredome or adultery, or such like uncleanenes, take the members of Christ, and make them the members of an Harlot. For we Christians by faith and sanctification, 1. It dismem-
breth Christ
& maketh vs
of the beauti-
ful children
of God, the
vglie clis of
Sathan, that is
are

It dissolueth
our commu-
nion with
christe, & ma-
keth vs mem-
bers of the
devils Syna-
goge, the con-
gregation of
the wicked &
damned.

* Christe and
his churche
are one misti-
call body, and
therfore they
that plucke
any membre
of the churche,
that is an y
christian fr³
christ (which
is done by
whored⁶, &c.
plucke a sun-
de Christ, or
dismember
him as much
as in them.
lieth.

are so ioyned to Ch^eriste, and Ch^eriste to vs, that we are
knit and growe togethcr in one body, and by stickinge
and cleauning unto him, are made one spirit with him.
And because they that do commit whoredome, are made
one body with the Hoore or Harlot that they doo com-
mit the villanie withall, as the spirite of truth telleth vs
by the mouth of the hqly Apostle 1. Cor. 6. Know you not
that your bodies are the members of Christ? Should g^t then
take the members of Ch^eriste, and make them the mem-
bers of an Harlot? God forbid. Therfore, that christen
man, that coupleth him selfe with a whore, and that chri-
stian woman that ioyneth her selfe with a harlot, doo
* dismember, and plucke a sonder Ch^eriste, as much as
in them lyeth. For it is impossible to draw Christ to be
partaken, and haue communion with such pollution & fil-
thynesse, who is not onely pure and holy, but purenes and
holynes it selfe. And because it is an abhominable thinge
so to do, the Apostle useth that word that is onely used in
matters of great absurdite, saying as it were: God for-
bid that the thought of any such abomination should ever
enter into the hartes of any Christian. Here ought we
christians to marke well, that our spirituall unitie that
wee haue with Christ, is not onely of soule, but pertain-
eth also to our body, so that we are flesh of his flesh, and
bones of his bones, as wee reade in the sayde chapter,
otherwise the hope of our resurrection woulde bee but
weake, unles our coniunction with christ were such that
is full, whole and perfect. Our coniunction with Ch^eriste,
and Ch^erist with vs, is far straighter and nearer then is
the coniunction of man and wife togethher. And therfore,
wee must make more accompt of it, then of the other, that
wee may kepe it with very great fidelite, and chastite.
For if they that are ioyned togethher in marriage ought
not to ioyne them selues with whores and harlots, much
greater unlawfullnesse is this in christians, to renge the
communion and coniunction with Ch^eriste, that are not
only one fleshe with Ch^erist, but also one spirite. And
wher^o

where the Apostle saþeth in the place aforesaid, that hee
that cleaueth to an whoorre, is made one body with her,
and for confirmation thereof, bringeth this sentence out
of Genesis: For they shall bee both one. Which
sentence God pronounced onely of sparrage: you must
note, that whoredome is the corruption, marringe, or
destruction of Gods institution, sparrage: and therfore,
that which may bee spoken of marriage, may in some re-
space bee applyed thereto. The harlot and his whoorre
are coupled togeather, and so are married persons, that
marre according to Gods woorde. But here is the dis-
ference: the harlot and his whoorre, have a polluted and
unþare communion, wheras the other is pure and sancti-
fied by Gods woorde. The unitie of whores and whoor-
mengers, is in Gods wrath, displeasure, and curse: But
of the other, in his favour and blessing: The copulation of
the one accursed: but of the other blessed, if they be toy-
ned togeather, in the loue and feare of the Lord, accor-
ding to his woorde, in truþe and sinceritie, without hypo-
cristie, carnall lust, or worldly respect. The remembrance
of this, shold never goe out of the wimdes of us Christi-
ans, which if we could alwaies haþe in minde, and not
suffer the internall Buttocke the Diuell to pick the ſeede
of Gods word out of our harts, it would make us alwaies
carefull and ſtupigis to poſſeſſe our bodies in holinelle
and honour, and not to pollute and defile them with
whoredome and filthynelle, which we hope ſhall raigne
with our head Christe, and all his gloriouſ Angels and
Saintes, in Heauen eternally. What greater iniury,
spite, or contumely then this can we doo to our bodys,
that were made to loue and raigne with Christe in blisse
unþpeakable, world without ende:

I. The ſeconde horriblie euill, or mischeefe that whoorre-
dome and uncleanenesſe bringeth to Christians, is the
prophanation and unhalowinge of the Temple of the ho-
ly Ghost, which is their bodies, and the conuerting and
turhinge of the ſame into a Dōngeon of Diuels: for ſo

The prophis
nation and
unhalowinge
of the temple
of the holy
ghost, and
making it a
dōngeon of
diuels.
Faith

The misery, woe, and calamities,

Sayth the Apostle in the place above recited: The body of a Christian man or woman is the Temple of the holy Ghost, which they have in them from God. Now how horrible a thing both these crimes bee:

1. The dissolving of our Communion with Christ: and the growing in communion with the diuel, and all the dampes

2. The profanation of gods temple, and makinge it the diuels iakes.

3. The plucking of vs out of the rule & gouernement, of christe our redeemer, that bought vs with his hart blud, to serue him in holiness & righteousness, before him all the dayes of our life: and the setting of vs under the rule and guiding of sathan to serue him,

First, of the members of Christ, to make the members of an hore or harlot, and to be made one body with them: yes, to dissolve the Communion, that we haue with Christ, with his holy Angels, with all Sainctes, and with the whole number of such as shalbe saued: and to grow in communion and fellowship with the Diuell, with filthy spirtites, with the malignant Church, the congregation of the wicked, and with the whole rable of the damped. And moreover, to profane and pollute, not a materiall Church, builde of deade stones, but the true spirituall and lively Temple, wherin the holy Ghoste dwelleth, & to turne it as it were, to a Jakes for Sathan, and filthy spirtites to lay their filthynesse in. How horrible and detestable (I say) these two cursed crimes (yea and those that ensue also) bee, a Christian hart can easely conceaue.

The sinninge agaynst the blood of our redmption. The thirde evill, and mischefe that whoesbome and uncleanesse bringeth unto Christians, is that thereby they sinne agaynst the blood of their redmption, and agaynst the righte interest and title of their redeemer. You are bought sayth the Apostle, with a great price, and you are not your owne, glozing therfore God in your bodies, and soules, which are Gods. And in the Hymnes that you say commonly at Service, is plaineley declared unto vs, inby, and to what ende and purpose we are redmited: which is, that wee beinge * delittured out of the handes of our spirituall enemies, sinne, the worlde, the flesh, and the Diuell: that is, from our owne corrupt desires, and filthy concupisence of lust, contrary to Gods will and worde. And from the 2 contagion and infection of the wicked, or from followinge their wicked examples in filthynesse,

& abomination: which is to sinne agaynst the blood of our redmption: * our spirituall enemies, who and what they be. 1. Flesh, what. 2. world, what it is.

of life, and from all the 3 snares, temptacions, suggestione, and inward motions, that the Diuell shall from time to time put in our mindes, cogitations and thoughtes, that wee I say becings delivered from these enemies of our soule, might serue him without feare, in holinesse and righteousness before him, all the dayes of our life.

Therefore, they that bee Whoores and whoremasters, Harlots or Adulterers, that give them selues to whoredome, adultery, and such filthinesse, doo take away them selues wholy, both body and soule out of the handes and iurisdiction of Christe their redemer, and yelds them selues bondslaves to Sathan, to bee ruled by his filthye spirite of fornication, and so doo unto God greate spight and villanie, whom they ought to glorie both in bodye and soule, by the clearenesse, purtie, and holynesse of both.

Fourthly, this filthie sinne maketh that Christians can not pray, it taketh from them their armour & defence, which is Prayer, as the Prophet telleth vs: A strunge Lower is it to the faithfull, to call vpon the name of the Lord, it defendeth them against all temptacions and assauites. This defense it taketh away from them, and leaueth them unsensed, and helpless, to bee a pray to the Diuell and wicked sptridges. For as Sainct Iohn sayth: 1. Io. Ca. 3. Verse. 8. Hce that of deliberate purpose committeth sinne, and of purpose continueth therin, without repentaunce is of the Diuell. And the Scripture sayeth in many places, that God beareth no sinners: that is that haue a purpose to continue in sinne, but that their prayers are abomination vnto him, as we reade in The Psalmes. And so confirmation hereof, I will not sticke to set downe worde by worde, the iudgement and sentence of the great Prophet of this age, of that bright light of Christes Church, and worthy Instrumente of God, by whom it pleased his diuine Maiestie, to bring againe the light of the Gospell into the world, in these last dayes.

D. Martin Luther, who expoundinge the .134. Psalme

3. Diuel, what

4. It driueth away the spirite of prayer so that wee cannot pray to any our profit.

1. Io. 3. 8.

Avaritia & his
bido diaboli
sunt, iudicio
D. Lutheri:
hoc est,
effectus & o-
peraciones
diaboli ia-
mptis.

Luke. 18. 14.

with these woordes folawyng: *Whosoever prayeth, and is possessed with the sone of Covetousnesse, Fleschly lust, or any other Devill, to him the Lordle faith, Psal. 50. What hast thou to doo, to declare myne ordinances, that thou shouldest take my covenant in thy mouth, seyng thou hatest to be reformed, and hast cast my woordes behinde thine For when thou seest a Theife thou runnest with him, and thou arte partaker with the Adulterers, Whoores, or Whoremongers, &c. Sutch was the prayer of the pharisse, whiches departed out of the temple unchristened, Luke. 18. 2. And in this place the Prophet in verygrett agaynst Hypocrisies, whiche think, that when theye pray, O D D seeth not the vncleaneesse of theye hartes. This is (therefore) a necessarie prayer, that first O D D woulde geue vs his woordes, and defende the same agaynst all wayne spyrtes and Heresies. And secondly, that he woulde preserue vs in Innocencie, and keepe vs from Hypocrisie. These bee the very woordes of this Reverend Father, confirmed and ratified by Goddes woord, wherin we haue fleschlynges to marke and consider.*

* Synonyma
sunt.

1. Propheta.

2. Videns.

Vere videns

quia plus co-
teris, sive xiiis
videbat.

Ideoque me-
rito prophetas
licendus.

*Cos spylle, that by the iudgement of this Prophette of
prophete: Fleschly Lust is a Diuell, and consequentlye,
they that are possessed with it, are possessed with a Di-
uell, and thereforee had greate neede moste earnestly to
Praye to C. H. R. I. S. T. E, the drouer out of Diuels, to
erpell the same. And the selfe same thyng, signifieth
the scriptures unto vs, by callingng it the spirit of for-
ication, in Whoredome.*

*Secondly, that O D D refuseth and reieteth the
Prayers, Worshippe and Service of such as will not
bee reformed, but despise Goddes woord, and take parte
with the wicked and the godly.*

*Thirdly, that the Prayers of fleshly minded
persons, are but mere Hypocrisie and dissembling, and
therefore well compayed to the prayer of the pharisse.*

*Fourthly, that fleshly minded persons departe from
the true fayth, and sayng godly words, while theye are not praying*

prayinge uniuscified, that is, baninge all their sinnes. Upon their owne backe unforgiuen, soz as to be iustified, is to haue all our sinnes forgiuen vs, and wee to be counted iust and innocent: So to bee uniuscified is to haue our sinnes retayned, and wee to be counted guilty and worthy eternall damnation. Whiche, how horriblie a thinge it is, I leaue to your considerations, when you come to ripe yeares.

If istly, wee haue beare set downe a shorte and p[er]i-
this definition or description of Hypocrites, or counter-
faute Chrystians, thus:

Hypocrites are sache, whiche thinke that when they praye, G-D-D feeth not the uncleanenesse of their hart: A more fuller description of Hypocrites may bee geat-
ered out of the same place, of the words a little before, thus: Hypocrites are sache as havinge committed some nota-
ble or baignous sinne, or of deliberate purpose, leadinge
any parte of their life contrary to Gods woerde, are not
only without all remarse of confrance, but also make a
great shewe of Religion and holynesse, presume with-
out repentaunce or purpose of amendment, euen in the
holy Lordes presence to praye. who hath protestid in
many places of his woerde, that the prayers of the im-
penitent are abominable in his sight, and not lyuinge
the Gospell, but rather leauing the Gospell: especially
in lyfe and conuersation, yet bragge of the Gospell as
though they were true Chrystians. This discription may
plainely bee geathered out of that reverend Father, his
Exposition upon the sayde Psalme.

Hypocrites
who.

Finallye, wee can not praye, but accordinge to the
forme that our Maister Chрист bath taught vs, whose
Schollers wee profess to bee: Our Father which art in
Heauen. &c. But loke all the whole Scripture throught-
out, and you shall finde that we can in no wise call God
our Father, but only in respect that we haue communion &
union with Chрист, his only Sonne, in whō alone resteth

all

56 Of the evills and mischiefs that this

Deut. 28.

our adoption, and title of sonship to godwarde, or toward God. Which commanion and unitie, if we dissolve and breake (as afore is sayde) by whoredome and sutche like wickednesse, we cannot call God any more our Father, but our dreadfull and terrible iudge, for so is hee to all such as are no members of Christe: For without christe we are under the law, and subiect to al the curses therof, which are horriblie. Deut. 28. The reading whereof would make a Christian hart to quake & tremble, once to thinke to dissolve the Communion with Christe: in whom alone hee is deliuered from those curses, and without whom all hange ouer his head. And therfore, whores and whoremongers, when they pray (if they will say true) they can not say: Our father which art in heauen: But rather our feare, angrie, and terrible iudge and reuenger. Neither can they say with a sincere and no double hart: Hallowed be thy name, thy kyngdome come: Thy will be done &c.

Thess. 4.

For whores, whoremongers, and sutche like, as as longe as they are of that mynde, bee determined not to halloo and sanctifie Goddes name: but to profane and unhalloo the same: Not to haue Christe reigne in them, by his spirite of Chastitie, and Sanctification, but the devill by his albie spirite of Fornication. Not to do Gods will, which is their holynesse, and that they should possesse their bodies in holynesse and honour, but to do and execute they, owne albie lustes and plesaures: And so of the rest so to prosecute all, it woulde bee too longe, but this iustice, for a taske.

Not in the
Father.
Not in the
Sonne.

Likelwise, of the Creede, or forme of christian Fayth: No whore, nor whoremonger, can, or doth rightly bee-lieve any one article thereof: For how can sutche looke for any good at Gods hande, whose wrath, anger, curse, and malediction, hangeth ouer their heads. In the Father they cannot bee-lieve, for the cause aboue sayed. In the Sonne, if they did bee-lieve, they woulde as Christe testifieth, follow his doctrine, whiche is to repent and bee-lieve the Gospell: neither of the which will they doo.

III

In Jesus they beleue not, for hee is a Saviour of his people from their sinnes. Mat. i. But whores and whoremongers haue such a deadly delight in their sinne that is so pleasaunt to the flesh, that they will not bee sauued from it, they make more account of it, then they doo of their owne salvation and redemption by Jesus the Saviour.

Not in Jesus.

In Christ they beleue not: for all that truely beleue in Christ, are by faith made partakers of his triple or thre-folde Office. 1. They are made Prophets, to know what is Gods will, and to stndie to do the same. 2. They are made Preastes, to kill in sacrifice their fleshy and beastly affections, and to offer vp their owne bodies a lively sacrifice to God. 3. And finally, Kinges to rule and raigne over sinne and corruption, over all lust, pleasure, vanitie, concupiscence and all vulcanenesse. Neither do they truely beleue that Christ dyed for them, rose agayne, and ascended into Heauen: for if they did, they shoude seele in them selues the force and efficacie of Christes death, in dying to sinne: of his resurrection, in rysing vp to vertue and godlinesse: and of his ascencion, by having their conuersation in heauen: and by contempning the world, and the vanities therof. Neither do they beleue that Christ shall come to iudge the wicked to eternall tormentes: for if they did, they woulde leaue their wickednesse. Neither in the holye Ghoste: for hee sanctifieth all the fauful, and giueth them grace, to loue and follow godlynesse, vertue and godlynesse, and to hate and detest profanation, corruption, vice, and impietie. Neither the holy Church do they beleue, which would bee none at all, if euery one were or shoude bee as they are. Nor the communion of Saintes, seeinge they haue communion with the Diuell (as afore is saide) and with all the wicked and daunted. But specially, they beleue not the resurrection of the fleshe: for if they did beleue that it should rise againe to euerlastinge glorie, and to raigne with Christe in Heauen, they woulde not pollute and defile it with whoredome, filthinesse, sinne, and wickednesse, as

In Christe nothing at al

1. prophets.

2. preastes.

3. Kynges.

they do. ¶ If they were perswaded that they should receyue accordançye to their deedes wrought in the flesh, whether it bee good or euill, vice or vertue, wickednesse or godlinesse, 2. Cor. 5. 10. Math. 16. 17. Rom. 2. 6. Gal. 6. 5. 1. Pet. 1. 17. Reuel 2. 2. 3. & 20. 12 & 22. 12.

Thus you see, that **Faith**, **Prayer**, and **Whoredome** will not stande together. For whoredome expelleth them bothe, and therefore is as a perillous and venomous Cocatrice, that, so, as before is declared, easeth vp, poureneth, infecteth and consumeth all vertue, godlinesse, religion, and chrisitianitie. Now if whores, whoremongers, and all other fleschly minded persons, had the grace, deepe-ly to consider these thynges :

1. **Fyrst**, that they be possessed with a Devil.
2. **Secondly**, that they cannot pray nor serue god, as long as they be of that minde, and so left open without defensē by any saulgarde, to bee a praye to all wicked spicites.
3. **Thirdly**, that they are but hypocrites and dissemblers, whose portion is in the Lake, that burneth with **Flere** and **Wimstone**, as is reueled unto vs in the Reuelacion, Chapter. 4.
4. And last of all, that they are without **Faith** and unis-tilled, and in the state of damnation. In daunger every moment to sinke downe to Hell, if God should exercise his iudgements (which are terrible and unsearchable) agaynst them. If they had the graco (I say) to consider these thynges aright, they woulde sone bee wearie of so wretched and miserable an estate, and turne to **Q.D.** in haste.

Fifthly, it doth not only swoepe cleane away **Fayth** and **Prayer**: but also the true knowledge of Gods whole religion, and all godlinesse, vertue and goodnesse, out of our hartes. For as Sanct Iohn in all his first Epistle doth incolte, and beate into our heades : No man can bee of Christes religion, vnlesse he doth endeavour himselfe to keepe Christes commaundementes. Now Christes will and commaun-

¶ Yea it robbeth vs of all sincere honestie, true religion, ver-

commaundement, is as you haue hearde, that wee should possesse our bodies in honour and holines, not in lust and concupiscence, as they doo that know not G D D. 1. Thes. cap. 4. For the Lorde is a reuenger of all such thinges. For God hath not called vs vnto vncleanenesse but vnto holynesse.

Here I might goe throughout all the ten Commaundementes, in like sorte as I haue done afore, almost throughout the Lordes Prayer, and confession of our faith, and so prooue that whores and whoremongers kepe none of them all. For example wherof, let vs take the first commaundement: If they did loue God above all thinges, as that commaundemente requireth, they would not disobey him, for a little filthy and beastly pleasure. And to touch them all for admonition sake to the ignorant: If they did keepe the second commaundement, they would serue the Lorde in spirite and truth, as therby is required, and not the flesh in lust and dissimulation. If the third: they would not take the name of God, Christ, in vaine: For in vaine is it to be called a christian, the member of Christ, but to bee in dede, the member of an whore or harlot. If the fourth: they would expresse in their life and conuersation, the spirituall reste there commaunded, that is, to rest from their owne will, to do Gods will, which is our holynesse and abstinenesse from all vncleanenesse, as before is ofte declared. If the fifth: they would honour the bodyes of their neigbourres, and euен christen, and not dishonour and prophane them with such filthinesse, and abomination, and they would honour God, the father of Fathers, or chiefe Father, of whom all paternitie or fatherlinesse is named, in Heauen and earth, by due reuerence and obedience to his sayde commaundemente of holynesse, and continencie from all impuritie, so ofte in sacred Scripture repeated and vrged. If the sixte: they woulde not so cruellye slaye the soule as they doo: For to seperate the soule from G D D, the lyfe thereof (which is

60 Of the euils and mischiefs that this

done by whoredome and such like beastlinesse) is to kill and destroy the same, & so to commit spirituall murther.

If the seuenth: they would live temperately, modestly,

7. soberly, chastely, and honestly, as therby is commaunded.

8. If the eygþth, they would not steale away their owne good names and fames, which is more precious then any worldly substance: nor their bodies and soules from Christ, the right owner of both, for he bought them full deare, euен with his owne harte blood.

9. If the nynth, they would not beare false witnesse, to the whole Church and congregation of Christ: protesting themselves to be the members of Christ, wheras, in very dede, they are

10. nothing lesse. And as for the tenth, it is directly and expressly, against lust and concupiscence, wherin whoores and whooremongers walke.

These thinges might bee amplified, and drawen out at large, with horrour and detestation. But my leasure (as I saide) will not suffer mee to prosecute all. Thus much (for assay) may suffice, for godly, diligent, and vertuous mindes.

And thus you see that whoores and whooremongers, doe neither beleue, nor pray aright, nor kepe any of gods commaundementes, and so consequently, that christian Religion and whoredome, can not bee in one person, at one time and instant. And therfore, as longe as we are possessed with the filthie spirite of Fornication, wee are for the time as Infidels, and straungers from God, and without a God, which how miserable a thing it is, I pray God open the eyes of our mindes, that wee may see, and deeply consider.

These thinges I thought good, briefly to note, to the intente that I might give an occasion to you, and to all that are Godly disposed to thinke on, and to consider the peculiet, proper, and speciall naughtines and hurtfulnes of this beastly sinne, which other sinnes haue not, to the intent, that as it is singularly hurtful, so it may be shunned, and auoyded with a singular hatred, and detestation.

For

For it is more deadly to bee hated, than to be reviled, malice and force to hurt, then any other sinnes.

There bee many kinde of venomous beastes, all which are shunned and auoyded; but those that are most populous, or full of poyson and venim, are most hated, and with greatest diligence auoyded; such are Vipers, Scorpions, and such like venomous Serpentes.

Let a godly person therefore, thinke that whoredome is a most poysonfull viper, Cocatrice, or Scorpion, full of deadly poison, though sweete and pleasant to the taste at the first. And for this cause most detestable, and to bee eschued, because it doth abound with a certaine peculiar naughtinesse, that other sinnes have not, as hitherto in this parte hath bee shewed, at large.

The fixt parte, which intreateth of remedies agaynst these mischeefes.

A shorte Preface to this parte.

Ow you haue scene the daungers, cuils, and mischeefes of this most hurtful and populous sin, though yet to the flesh most pleasant and delightfull: It is expedient and needfull, (because wee are all naturally therunto enclyned) to shew you how by Gods grace you may ouercome and subdue this filthy vice, bee you never so much by nature therunto addicted. For the better understanding wherof, you are to note (as befores is declared, but can not be too often repeated, especially to youth) that wee Christians are in this world, as Souldiers in a Faelde or Campe, to fight against our spirituall enemies, the world, the flesh, and the Diuell, that is: against the vitiuous examples of wicked and worldly minded persons which is signified by this word (world.) Against our own fleshly lustes & desires which is understanded by the (flesh.) what it is.

6. Remedies
agaynst this
mischeif.

1. Worlde,
what it is.
2. The Fleſh,
what it is.

¶. The Deuile.

¶ And againt all dyde, unfaul and wicked thoughtes cog-
tacions, temptacions, suggestions, and motions, whiche
the Diuell shal moue vs vnto. ¶ And for this cause, the
Church heire on earth, or the company of the fauifull,
such as shalbe fained, is called the Church Militant, that
is to say, whiche is in Campe, battaile, warfare, & fighting.
¶ For (in deede) vnto true Christians, that are so in deede, in
harde, and veritie, and not in counteraiting dissimulati-
on and hypocrisie, this world is nothing els but a Feeld,
Campe, battaile and warfare. ¶ Wee must fight stoutely
and valiantly against all kinde of sin, vice, and corrupti-
on, and what so euer rebelleth against the most holy will,
Law and commaundements of the gloriouſ God, or any
part of his woorde reuealed vnto vs, by our grauad Cap-
tayne Christe, vnder whose Enſigne and Standard wee
fighl, and into whose Muster booke wee gaue our names,
when we were baptised. In which confide and battayle
if by following our Captaine Christ, we shall get the vp-
per hand and victory, wee shalbe crowned with an euer
flourishinge crowne of eternall glorie, and raigne with
our captaine Christ, in vnspeakable blisse, for euer and
euer.

¶ But on the other side, if like daffardly cowardeſ wee
ſhynke and flee away from our captayne Christ, yeeld to
ſithie lust, pleasure, vice, and vanitie, and folowe the
ſuggeſtions of the Diuell, & the euile examples of life ſhew-
ed vnto vs by wicked worldlings, his ſeruants and in-
ſtrumentes: then muſt our portion bee with the Diuell
and his Angels, and with the vngodly, his ministers and
ſubiectes, in the Lake that burneth with fier and Brim-
ſtone, whose ſmoke ascendeth world without ende.

¶ Now, amongſt al vices and ſnares, wherby the Di-
uell catcheth vs, and ruleth and raigneth in vs, bee pre-
uaileth with none ſo much, as hee dooth by this ſinne of
bodily lust, commonly caſtled Lecherye, because it is moſt
agreable and pleasant to corrupt nature, yet moſt hurt-
full and pernicious, as beſtore is declared, and ſendeth
more

more packing to death, Hell, and destruction, then any other one kynge of vice doth. Marke wel therfore, by wates and meanes how you may subdue it, and kepe it within the hedges, boundes, and lyttes of Gods holy will and commaundements. That is, to keepe it ouely for the lawful procreation of chyldren, to continue and enlarge christes Church withall, and that you may leau some behinde you to worshyp and gloriſe God in your stead, when you shall depart out of this iuytched world, and for the auoyding of fornication solelie with your husband, to be taken in the feare of the Lord, according to his wordes and ordinaunce, and none other wise. The chescamptiſh pall wates or meanes ars ſeven, that is

1. Ardent, true and ſincere praier.
2. The ſtudie knowledge and meditation of Gods wordes.
3. Temperance, Abſtinenſe, Sobrietie, Modellitie, and Moderation or keepinge of meaſure in dyet, apparel, and lawfull pleaſures.
4. The continuall labour and honest exercices, and the auoyding of ydlenesse, the Mother and Nouice of vices.
5. The perpetuall hauing in minde of Gods promises and threatninges.
6. The choosing of godly and vertuous companions, and the auoyding of vngodly companye, the animating and en- couraging of our ſelues to this vertue, by the example of o- thers, that are chayſt and vertuous, and the refraining and re- ſtraining of our ſelues, from this pernicious, pleasaunce and reprochful vice, by others harmes, woes, miseries & calamities, which we know to haue beene through this deadly delight, by them bedlemly procured, as wee ſee daily before our eies, ſuch woful examples to our forewarning, admonition, heed- fulnes, and enſtruction, if wee haue grace to note and marke the ſame to our behalfe and benifit.
7. The continual remembraunce, of the laſt things which are 1. death, 2. iudgement, 3. rewarde and 4. punishment. Or as ſome terme it: to remember alwayes thy ende, and to meditate and conſider well, the vanitie and frailtie of beaute and of all transitory thinges.

Of

Of these seven wayes or meanes to bridle bodily lust, for your better instruction, I will write somewhat more: but yet briefly, for the awydyng of tediousnesse.

¶ The first, Prayer. ¶

Ardene
prayer, espec
cially, for the
spirit of sanct
ification.

¶ 14.

The readyng
studieng, and
meditating
of goddes
worde.

THE first and chieffest way to tame this fierce wylde beast(bodily lust) is by earnest and seruient prayer to call for the ayde and assistance of Gods most holy spirite, the spirits of sanctification and holynesse, the authour and stirrer vp of Virginite, Chastite, and all other vertues, in our mindes and soules. That maketh vs with an high, stoute, couragous and muincible minde, to despise, contempne, and treade vnder foote, the pleasures and vanities of this transitorie life, especially, the beastly pleasaunces of the flesh, that disorderly vsed, leade to death and destruction; whiche spirite is promised by Christ, to all his true and lively membrzes, true Chistians, especially, that shall with ardent prayer, and trauaythe, aske and crave the same in Christes name.

¶ The seconde, Gods worde.

THIS is a gromde way and meanes to rule and reigne, ouer our lustfulnes, concupisence and corrupt desires, is to reade continually, to follow and meditate the sacred scriptures, and incorruptible word of God, whiche is the Armerie of true Christian souldours, wher they shall finde sufficient munition and defence agaynst al the subtile, fierce, and cruell assaults of their spiritual enemies, the world, the flesh, and the devill. And from thence it is our partes, to bryng forth such munition & weapons, defensive and iuasive, as the present time and occasion shall require: and to make stronge that place of the holdre and fortres of our minde and soule, wher our spirituall enemies shall make their assauites, and lay their battery. As for example, ifathan or his adherents, the flesh and the

the world, (that is our dwre filthie lustes, or any wronge-
ly person) by their subtill sleightes, shall go about to de-
termine the malles of our Virginitie or Chastitie; we
are to fortifie the same with sentences, and examples out
of Gods boke, the Bible.
Wee must remember the said
generall commandement, of holynesse and puritie of
body and minde, given by God him selfe, generally to all
that will be his people none excepted. *Exodus 19. 4. 5. and*
20. 7. 11. Be ye holye (sayth God unto his people) as I am
holye: or after some translations, Be holye, because I am
holye: for I the holy God, can not abide an vnholy and pro-
phane people: wherefore am irreuocable commandement
and decret, given swich by Gods owne mouth, to all the
spirituall Children of Abraham, that they mynt be holye,
and imitate and followe his life and conuersation; exalt
God him selfe, as far as is possible in this corruptiōn of
nature: whiche precept of holynesse, and cleynynge, and en-
denking to bee like, and resamble God in holynesse and
righteousnesse; is repeated and inculcated, throughout al
the whole Bible, though in diversitie of wordes and phra-
ses, yet in sense but one, and the same.
Wee must also
remember Gods dreadfull iudgements, punishments,
and horrible plagues, against such as with filthines and
incheateenesse of lyfe, profane the Temple of the holy
Ghost; their owne bodies sanctified and dedicated unto
Christe and his seruice, in holynesse and honour, by the
sheddinge of his most precious blood, as the drowninge
of the whole world, not so much as one halfe score excep-
ted. *Gen. 5. 7. 8.*
The burninge vp and utter ratisninge
of the most fertilest and frufullest parte thereof; and all
the goodly and famous Citties theron builded with fre
and Brimstone from Heaven. *Gen. 19.*
The saynges of
xxiiij. thousand sodaynly, and the hanginge of their Ku
lers and gouernours (that shoulde haue punished them in
time, for their transgression) euē against the soule, in
sight of all the people. *Num. 25.*
The ouerthowling and
destroying euē of the whole Tribe of Beniamin, beeinge

The precept
or command-
ment of holy-
ness giuen by
god himself,
to all such as
professe to be
his people.

so populous, and of so many thousandes as appeared in the Booke of judges, where you shall finde that the wrath of God was so hotly kindled against his people, for abomination committed with one woman, and for cloaking and defendinge the same, that there was slayne of Gods owne people (by profession) say that one offence, three score and five thousande, of mighty and daillant men of armes, besides the destruction of women and children, and the bitter subversion, sacking, burning, and putting to swerde, of all the Citties within the whole Tribe of Benjamin, and all the inhabitants and dwellers therin, man, woman, and child, ritches, substance, goods, and Cattall, and all thinges else, scorchedinge fire flame, and crachinge smoke; by the iuste iudgemente of God, devoured them by all. An heireable and terrible example of Gods dreadfull iudgements against the unholowing and defiling of his people by whoredome or adultery. The sackinge, burning, & bitter destroying of the Cittie of Sichem, and the putting of all the inhabitants therof, even their thinges, and all to bloody smored, by the devouing of one Marde. Gen. 34. Such like examples and sentences of scripture, must you remember in time of temptation, & not yeare by and by, like a whited sepulcher. And so forth of other sinnes, vices, and follwinges ofathan and his adherentes, the world, and the flesh, in to pose quite all, would bee infinite: thus much for a fether and example may suffice.

Gen. 34.

Temperance and Sobrietie.

This thirde was, and meane to bridle and tame this fierce, wanton, and vairily coulde of our owne fleshe, swingeing will, and kickinge affection, is sobrietie of life, vise, & fasting. Watchinge, fassing, and temperance. To keepe a meane and moderation, in meates, drynkes, sportes, playes, and apparel. For commonly fleshly lust, followeth excesse in diet and apparel, as the shadow doth the body, or rather as the effect followeth the cause. For as the Prophete saith, and that most truly:

when

When the body is low and coolc,
Vnapt it is for Venus Schoole:
But when it is well pampered and full,
In Venus lap it loueth to lull.

Sinc erere &
baccho, friget
venus.

When this wilde Coulte of our fleshe is pricked with
pranender of Luxurie, ryot and excesse, it is impossible
to sit him without a fall. It is then so fierce, sauage, skittish,
and unruly, that it gives many a breate necke fall,
so that they never rise againe to saluation. An horriblie
thinge to bee spoken, yet more horriblie to be seene before
our eyes daily, if wee had spiritual eyes to see it, but most
horriblie to seele and suffer in our selues. God in mercy
keeps vs from such fallas. But because this matter is
debated about, in the title of Temperance, I will say no
more of it, but knit it vp with this approued sentence:
Leachery is alwaies the companion of Gluttony, and
therefore shal younge folkes that be marriageable, but
not yet married, and intende to leade their life in pure
virginitie till they bee married, must not eate what
they lust, till their bellyes bee full, but must vse such so-
brietie and moderation in dyet, as may best coule the flas-
hing heate of youthfull lust, otherwise (though the best
fall out, as many times the contrary doth) they will bee
but halfe Maidens, corrupt in the most principall parte,
which is, the soule and minde, which when the bodye is
ouer deliciously and intemperately fed, boileth & burneth
in lust and concupisence, though feare of shame, abasing
of degre and dignitie, losse of estimation, accompt, and re-
putation, or some other worldly & fleshly respect, restrayn
the body from the external acte & filthines of the fact. For
this, all learning & experiance holdeth and teacheth: that
Sobrietie or Moderation in diet, playe and apparrell, is
moother and source of Virginitie and Chastitie. And
that without this Sobrietie, or Moderation of dyet, &
measure keepeinge in Apparrell, sports and playe (for
those thinges also are greate prouokers of fleshlye

lust, unlesse they bee warely and circumspicely used) and without the other exercises of christianitie, here mentioned, Virginitie and Chastitie will not longe indure or continue, especially if it bee tempted and assaulted, as the Diuell never lacketh some of his seruauntes and members in place prest, and ready, either secretly, or openly for that purpose. And that by Gods permission, or rather dispensation, for the tryall and separatinge of the chaffe from the corne. For the chaffe with every wnde of temptation, flieth out of the Lordes fliuer, that is, out of Christes church and christianitie, out of the faith and shewes worshipping of God, out of godlynes, vertue, and pietie. But so doth not the Wildeate and corne which shalbe preserved and kept in the Lordes Garne, when the chaffe shalbe burned with unquenchable fier.

The continuance of labour, and honest exercises.

4. The auoy
dyng of
flouthe and
idlenesse, the
smother and
nurce of al
vice.

Nil agendo,
male agere
discimus.

5. To have
gods prohibi-
tions, and ma-
naces al-
waies before
our eyes.

The fourth way, or meane to tame our Rothe, and so make it subiect to the spirit, is godly exercises, honest occupations, serious studie, earnest labours and commendable busines bestowed on learninge, godlines and vertue. And upon such thinges as tende to the aduancement of Gods glorie, the profitinge of common societie, especially of the church of God, the members & coheredes of Christ, and of our owne salvation; and above all things the fleeing and eschuing of yolenes, the Mother & Roone of all vice, for by dooinge nothing wee learne to do euill: and this is most certaine, when the Diuell findeth vs pale, he setteth vs on woroke about his busynesse, that is, to thinke and muse on vice and wickednesse.

The continuall remembraunce of Gods promises.

and threateninges.

The fift way, and meane to bringe under subjection, and to conquer all kinde of vice, & fleshly lustes, which are the mostall soles of our soules; and eternal salvation, our eies.

is to haue in continual remembraunce the ymportantes that
God in mercy for Christes sake hath made unto all such
as shalbe conquerours and ouercomers in this greare
Battaile of the Lord, against the world, the flesh, and the
Diable: that all christians in Baptisme haue bowed and
promised to fight to the last gaspe, mentioned uppon cap.
19.19.20.21, and in diverse other places of the Scripture.
How they shall attaine unto such eternall joy, blisse, and
pure pleasure, as no corruptible eye was euer able to see
holde, no earthly care euer able to haire, no mortal hart
dare able to thinke by conceit, as is plainly set forth
and described, in almost innumerable places of the sacred
Scriptures: wherof certayn shalbe shewed in continuall
memory, the boylent paines and punymentes of such
as shalbe ouercome, and conquered in this deadly and
mortall warre. That they shalbe cast into the lake that
burneth with fire and brimstone, whiche shalbe after-
wardes without ende. And to shew this appall
even infernall places of Godly drake, many whereunto
the paynt to seeke them, and to forsworne forgery in
one view. Singly, and sood as I am used to say unto them
Be my sonnes, say ylme I am alredy bounde to appal 6. The eschew
The keeping of godly and vertuous company, and the yng of god-
ly company, for the adoyding of the company of vnom
and vngodly company. And as I am used to say unto them
Basilus mag.

The sixte way, by meane to radde the fleshly lustes, is
the avoyding of wretched company, such as the fleshly Praeorum
and vngodly minded persons, Epicures, that make beastly
pleasure their God: Atheists, that thinke there were
no God at all, to punishment and vengeance to be with them
and lewdnes: Hypocrites, that pretended to be the churche
of God, and yet (in deede) are the bulgynesse of Sarath
carnall Gospellers, that professe Christ in wordes, and
yet of set purpose, willingly serue the Diable: worldlings,
fleshlynes, flatterers, vaineglorious fowles, Fatiuers
that would bee Gentlemen, if they could speake French,
clawbackes, flatterers, and al the whole table and rooute
shame and

In vitiatores
 virginum
 acriis inuestio
 A sharpe in
 ueying a
 gainst deflow
 rers of vir
 gins, or cor
 rupters of
 youth.

of rymistes, rascals, blibis, and heathly minded villynes, that like campers and craftytes, by the high way sides, lie in wayes to people and vaboo silly soules, wittesse gireles; make belles and bushful thinges, of all their riches, treasures, jewels and ornaments, to deceave lutebs Isaeders and marlets, that speke all the meanes they can to deceave, spoyle, and bereue yonge Maydes of theyr maydenhead and virginitie, before they know what an excellent treasure it is to have it, or what a losse it is to lose it. Spiche baldie bofhes that perferryng their beautifull pleasure, and blibis lust, before the glorie of God, before the adieng of Chilches church, before the pafit of the common wealth, that ffolys brought them by, before all honestie and trauagation, was and before their sinnes fulnes, will not stresse, nor make hemes, to destroy the harmest of the common wealth, even in the blade, before it be ryned, to haue no remeys of consciencie, to disabuse a defteror rance maydes and virgins, before they come to reaſon of perfect discretion, and to make them subiect to shame and contempt all their life longe aye, and in dannger to become the boches, plagues, and fires, brandes of their house and family: yea, and sometime of the whole common wealth, for what else is a whore conuincly to the countrey that bred and fostered her, to the house that nourished her, and to the compaie that she is conuincly with all her wrongs the faire Rose Holen, the that set all the world in an upaere in her time? And all the kynges, Princes, & knyghtes men of that age together by the saſſe: was it not for her that so many iouney bat- tylles were foughten? so many kynges & nobles fater, for many kynges, knyghtes, fowles, and countreyes, spoyle, burnt and latterly defroyed? and mostall war for whole ten yeres space, most cruelly continued? And was it not for her that all the renommed worthies of y ſtyme, Hector, Achilles, Ajax, Diomedes, Rhesus, Troylus, and many mo, were killed & slayne? And finally the whole countrey afterly defroyed: and all the people slayne, or ledde into captiuitie

captivity and灾害 (calamities) & ypre, & to the
repose, that this ende (the) destruction of these creatures
maltes, Soden, & other cities, calamities, and vniuersall
gues and destructions. **¶** Likewise of Thebes, & many
and many other Citties & towns, upon the which
such was all occacioned by vnbaptis, & ypre, & godly
hypocrites, yon shall finde al about. manye al manner
kynnes ymberes whiche is at yevne ende yre, & yre
plagues and. martyries (as ymberes as in yhem) Hetyg
do these ymberes make yonge ymberes, & other
kyne should have pained pellable ymberes for the
ynglyfthe, yea, ynglyfthe, great lightnes and
ymberes of Christes churche, godlynes and oþer, and
ynglyfthe, temples of the body of Christ, & other ymberes
times sutch beasty wicked ymberes rakkis, ymberes
wolde ymbering yngel, and Sabine. ymberes, ymberes
bessis of shame, and ymberes ymberes ymberes of
Dantis, ymberes God in his ymberes ymberes
to be se ymberes; ymberes ymberes ymberes
petis, and the sarte of the ymberes serpent, & ymberes
great Crandumother God; and for ymberes death, & ymberes
struction, & damnation with the ymberes ymberes where God
had given a commandement, and so ymberes them ymberes
hande, that if they ymberes their ownes will be to ymberes
will, they shold die: ymberes (saith the serpent, ymberes and
Divel in the serpent) that is not so, if you do this, you shall be
Gods: But whether sayd true, ymberes to one great
greate, and shold have done to our eternall damnation,
if chyld our saviour had not ymberes the ymberes
beasty ymberes, ymberes the ymberes to be of the fute of
serpent, ymberes god hath denised his will unto us, by his
holy hande & commandement he ymberes shold be ymberes
& also telles us plainly & flatly, ymberes wheremonger
that have no part in gods kyngdom: And finally ymberes whose
deyn and al uncleynes, is so odious & detestable: unto his
dye the malicie, that he will not have it once named
among such as profess his holynesse, worshipp, seruice
and religion, that is amonge Christians. **Ephes. 5:**

¶ vngodly
ynglyfthe
- to the
aboord yng

and ynglyfthe
ynglyfthe
Corrupters
and poiso-
ners of youth
are the seede
of the olde
venemous
serpent that
poisoned and
corrupted all
mankind.

The poysonous prating
of the serpents broode

wherefore. But hath thou despoiled his small lambes pleasure
unto day? These impudent beasts (I saye) should not bee in
the world to let them selues against the Almighty, and say
unto you: Wee, you are young and inaste, take your plea-
sure while you haue it, for you shall haue time enough to
haue it by & by. wood, when you are old, it is to late?
I saye unto you: you are young, bold, yea full of blake time, when
you haue it, you will alwaye haue bothe time and no sinnes;
but helawesse, pastime, and a tricks of youth. Let vs then
these enjoy our pleasure, and bee meeting together, you
can never see it comynge. These fyllyng bairnes, and these
the damnable, these fylkes of sinnes, and stryking shetles;
that shal fowlelyt begin fyllyng against God & his sonnes;
are nothing else but the blawdes of death, to infect youth to other-
malls pannation. If they daue no heed, and walke to God
to a knyght, hee refuseth their fyllyng to yonge people. And therfore
when ever hee speake to you, in such wise
as fyllyng, or stryking, or any other shetle of your wilde
and call to God for grace to hande. And therfore that
wiche: God calleth you to workes in his Vinegarde, you
wylf come though it be in the morning, that is, in your
youth. Consider, that now in you are castes to the greatest
faynes, yea to be in the Conspel, and to the viceroy
king, as yor rebbe to come; yow shalbes for ever excluded,
and other set in, to supply your roade. Mat. 22. Luk. xii.
Consider, that as fowle comyneth the lambe skin to the
Market, as therles to brydes skin: as fowle dyeth the vang
in the clost, as fowle dyeth the viceroy in the state of viceroy
domes (as I saye you shal die in faynes) in a miserable
state, but get comynition in the desol foyouth) without
repentance, which maner can take of them selues, but whe
God giveth you shal be damned for ever. And whe
ther be will giveth, hee will haue oft refused it, it is
uncerteine, and therfore is it viceroy to leue a viceroy
to foyantesties. And where so yow better in
strucion herol, I will not let he to write yow but word
2. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 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So, woorde, a piece of a godly & hearted Homely, it agreeth
so well with this place and purpose. Consider further
the uncertaintie and vnitenes of our liues, which is such
as we can not assure our selues, that wee shall liue one
houre, or one halfe quarter of it. Ex homili.
Wee doo finde daily, to be true in them, that beeing now
merry and lusty, and sometimes feasting and banketting
with their frendes, do fall sodainly dead in the stretes,
and other whiles under the woorde, when they are at
meate. These daily examples, as they are most terrifi-
able and dreadfull, so ought they to moue vs, to seeke so
to bee at one with our merciful Judge, that wee maye
with a godly conscience appeare before him, when soever
it shall please him so to call vs, whither it be sodainly or
otherwise, for wee haue no moe charter of our life then
such had. But as wee are most certaine that wee shall
dye: so are we most uncertaine when wee shall dye.
For our life doth lye in the hand of God, who will take it
away when it pleaseth him. And verely whē the highest
Hommer of all, which is Death, shall come, hee will not
hee sayed nay: But we must bee forthwith packing, to
hee presented before the iudgement Seate of God, as he
doth finde vs, according as it is written: Where the Tree Eode. 11.
falleth, whither it bee towardes the South, or towardes the
North, there it shall lye. Wherunto agreeth the holye
Martyr of God, S. Ciprian, sayinge: As God doth finde
thee when hee doth call, so doth hee judge thee. Let vs
therfore follow the councell of the wise man, where hee
sayth: Make no tarryinge to turne to the Lorde, and put Eode. 5.
not off from day to day, for sodainely shall the wrath of the
Lorde breake forth, and in thy securtie, thou shalt bee de-
stroyed, and thou shalt perishe in time of vengeance.
Whiche wordes I praye you marke diligently, because
they doo most lively put before our eyes the sondresse of
many men and women, which abusing the long suffering
and goodness of God, doo never thinke on repentaunce or
amendment of lye. Follow not saith the spirit of Wys. Eode. 5.
dome



done thinge owen in dede, and thy strenght to walke on the
wayes of chint herte, neither say thou who will bring me
under for my works for god the reuenger, will avenge thinge
iniquitie. And say now I haue sinned, and what euill hath
come vnto me? for the Almighty is a patient rewarder
but he wil not leue thet unpunished. Because thy sinnes
are forgiuen thet be not without feare, to heape sinnes vpon
sinnes. Say not neither the mercy of God is grete, he
will forgiue my manifolde sinnes. For mercy and wrath
comc from him, and his indignation commeth vpon yow
peccant sinnes. As if he shold say a art thou strange, and
wightie, a art thou yonge and iustice hast thou the wealth
and ritches of the world, or haben that thou hast sinned,
hast y receaved no punishment for it? Let none of al these
thinges make thet to be the flouer to repente, & to turne
with spedde vnto the Lorde. For in the daye of punishment
and of his sodaine vengeance ther shall not be able
to helpe thet. Wel herfore, specially haben thet a art either by
the preaching of Gods woerde, or by some inward motion
of his holy spirite, or els by some other meane, called
vnto the Lorde: neglecte not the good occasion that is mi-
nistred vnto thet, least when thou wouldest repente and
turne to the Lorde, thou hast not the grace for to doe it.
For to turne from euill to good, from the Danel to God,
from concupisence to Christe, is a good guift of GOD,
which hec will never graunt vnto them, which lyuing in
carnall securitie, doo make a mocke of his threateninges,
or seek to rule his spirite as they luste, as though his
workinge and gaistes were sped vnto their will. And
thus much out of the sayd godly and learned Domitie.

H. C. E.
hamil.

Consider and remember furthermore, that god requi-
reth of his people, the first frutes, y is: the flouer of
their yowth for his seruice, and so commaundeth in ma-
ny places of the scripture, &c. Serue thy GOD in thy
lustye yeares. Remember thy maker in the dayes of thy
youth. Ecclesiastes.12.1. &c. He will not take in good parte
that his enemy the danel, should haue the fresh fragrant,
odoriferous

odoriferous flowers of our age, and bee the solele sadling
stinkinge withered weedes therof: That is, bee can
not brooke that wee shoulde serue the Diuell, whiles wee
are able to doo seruice, and to serue him when wee are
olde and unwealþy and able to doo none. Neþher is it was a type &
any reason that our good God, our bounteous rewarder figure herof
and by herall Lord and Saviour, from whom cometh
alors felicitie, shoulde haue the wo^o þe partie of vs, our age,
time and seruice, but the chylf maliciois Diuell our dire
and deadly enemy, þoo subtil subplanter and cruell de-
trooper, from whom proceedeth all our misery, wo, and
endlesse calamite, the best and fates. That the Diuell
should haue the principall hand in þis, þis G D D, caste
ware, by þosen þeare and * refuse, were alraw for no pur-
pose. þat Nature as corrupt as it is, doth abhorre sutch
iniquite and unreasonablenesse, in corporall matters,
þe betweene men and men. And Why shoulde wee not
much more abhorre in spirituall matters belonging and
appertaininge to the soule as specially seeinge the Hea-
venly and immortall soule in pite, valour, and extinc-
tion, doth farre more excell, surmount and surpass the
earthly and corruptible body, þen pure Golde dooth
daſſe: þe precious ſtone, þe purple ſtone: yea more
then Heaven, dooth the earth.

Consider finally, þat sutch as willingly, and of set
purpose serue ſinne, do serue the Diuell, whereby he ru-
leth and reigneth in them. And therfore waigh and pon-
der well, þow þeir, wittles, þyantike, madde, and bed-
lem a choyce it is, at anye time, or in any age, in anye
place, or for anye cauſe, to chuse and delight rather to
serue the Diuell, then to serue God.

The grounde therefore, dooth groane to bee diſbur-
thened and unloed of sutch filthys ſlaves, and vile vil-
aines that thus goe about to corrupte youth, & to make
rouices for the Diuels Colledge, Abbey, or Societie.
Sutche rotten Rootes, and unprofitable burthens

The first
frutes that
God required
of the lewes,

* This was
signified in
the oldc Tee-
stament, in
þat that god
refused for
his sacrifice
any thinge
þat was
blinde, lame,
ſicke, or
blcmished.

70 TOW dangerous and hurtfull,

of the earth, do much more deserve to be hanged at Ly-
bone, then those that rob and cut mens throates by the
high way side: for such take away but money, that might
soone bee restored sundry wayes: but these pride filthy
thanes, robbe silly soules, poze weake Girles, of such a
greate and treasure, that if all the wise men of the world
would laye their heames to recover it, if all the knyghtes
and knyghtly power of the world that assembled together
ther to restore it, if all the riche of the world would giv
all their ryches and treasures to buy it againe: yet it
ould bee to no purpose. It can never be restored, it
is a losse unrecouerable. *as it is said in the 11. chapter of 1. Corin-*

*thi. 13. Moreover, they by the high way side, cut but the thygnes
of mens bodies: These folike filthy knyghtes, knyghtes
butchers, cut the throte of the soule to, and bring both body
and soule to eternall destruction, unless God wold he a
wonderful worke, in their conversion. And therefore, these
thespes, these cutthantes, these butchers, these plagues,
these corruptions, these ragges, shredes, carcaseyng,
that are the dregges and poyson, the bentim, and contagion
of the world, ought to bee of any godly harte and minde
most hated, detested and abhorrred, as infernal infections,
firebrandes of satan, helboundes and Diuels hummes.
And here the English Proverbe taketh place: One scab-
bed sheepe, is ynonegh to infest a whole flocke. One having
the spirituall botche and plague of holyness, and
filthy pleasure running on him, is able to infest an whole
Cittie. If wee had spirituall eyes, to see the spirituall
Leprosies, and other ugly and lothly diseases and in-
feccions of the soule, that are this way taken, through kee-
ping of godlesse company: we would more eschue, shun,
and awayde the companies of fleshly and worldly minded
persons, for the preseruation & continuance of the health
and beautie of the immortall soule, then wee now do: the
contagion of such as are infected of the plague, leprosie, or
Frenche pockes, or any other contagious and lothly
diseas, for the preseruation & continuance of the health
and*

and beautie of the corruptible bodys, that shoulde, wee
know not how soone, wil we o; wil we, must be woxnes
meate, and subiecte to such corruption as the eye can not
without horrour, sustaine to beholde. And yet so corrupt
and preposterous is our iudgement and understanding:
So the body be in health, and in good plight and lykinge,
in prosperitie, merry, lustie, and in ioytie, wee care not
what becomes of the soule, no, though it bee infected with
all kinde of spirituall leprosie, botch, pockes, and plagues,
yea rot and stinke in all kinde of corruption and lothely-
nes, before God, his heauenly Angels and Sainctes, to the
eternall death of the same, except God in mercy mightely
raise it vp againe, from his spirituall death, to life.

Wch es ought also to rewarde our selues from this vil-
lainous vice, by others examples, whch we haue knowen
to haue bene vndone by it, either through pueritie, or
some lothely disease therby taken, o; by some other nota-
ble plague of God, therby drawn vpon them selues.
Wherof if we marke, wee shall haue and see dallye ex-
amples, and the same notable and lamentable.

On the other side, wee shoulde animaue and encourage
our selues to continencie, Virginitie and Chastitie, by
the examples of so many Godly and vertuous younge
men and women: and comparinge circumstance with
circumstance, twite, exprobate, and vpprayde our selues
of slothfulnesse, cowardice and bastardlinesse, exposta-
tinge thus with our selues: Whhy can not wee liue as
vertuously, continently and chastely, as such younge
men, and such younge women: of such beauty: of such
flourishings age: of such wealth, prosperitie, and ten-
der bringing vp? And finallys, perswade and resolute
our selues, that if wee loue vertus as ardentlie as they
doo, and hate vice as deadly, wee shall by Gods grace be
able to liue as godly and vertuously as they, be they ne-
uer so rare, excellent, o; in apperance, parelesse.

Let vs further remember how honest, how amiable,
delectable, pleasaunte, and flourishing a thinge is the

chastitie, and puritie of body and minde. This maketh vs very familiar to the good, chaste, and temperate Angels, and most apte for the working of the holy Ghost. For, from no vice doth this holy spirite, the louer of chastitie and puritie, so farre fley, as from shamelesnesse, and leachery. Neyther dooth hee so delight, and quietly rest in anyes mindes, as in the mindes and soules of virgins, and chaste persons.

And finally, let vs not forget that it is the thiese dutys of Christians, and almost the onely thing that Christe requireth of them, to refrayne their mindes from the dire, and deadly alluremente of fleshly pleasure; & to set their mindes wholly vpon the chaste & good, and most surpassing beauty, which is God hym self, most good, amiable, beauteous, and gloriouse, infinitely aboue all creatures, without any comparison, respect, or collation: For in what comparison is there betwixt goodness, and naughtinesse: amiablenesse, and filynesse: beautifullnesse, and loatheliness: Glorie, and ignominie: al thinge, and nothing? heitie, and banitie: felicitie, and misery: betwixne the Potter, and his pottes: the Creator, and his creatures: and so forth.

The remembraunce of the last thinges, and godly meditation concerning beauty.

7. A perpetuall minding of the last thinges, and a godly speculation, and contemplation of bewti

THE seventh and last way, and meane to supprese and kepe vnder the lust and concupiscence of the bodye, is to haue alwyses in our mindes and remembraunces, the last thinges, as some call it, the ende, which are in number four: that is, 1. Death. 2. The generall and particular iudgement. 3. The rewarde of the godly, and 4. The punishment of the wicked. To haue alwyses in minde and remembrance, that in what state soever wee dye, in the same we shall continue for euermore, without ende, bee it in the state of damnation or salvation, in Gods favour or wrath, benediction or malediction. To remember

remember that it standeth us upon, therfore, seeing we
have no certaintie of our lyfe (no, not an houre, for the
Lord of life can take away our lyfe, in what minute or
moymeit, it shall please him): so to live and leade our life,
that come death never so soadinely, yet we may dye in
the Lordes fauour, and state of saluation. To remem-
ber that we must render an accompt of all that we have
done in this body, bee it good or bad. And that we shalbe
rewarded accordingly, that is: To whom whiche by conti-
nuance in well doyngs, seekes glorie and honouer, and im-
mortalitie, eternall life: unto them that disobey the
truth, and obey vr righteousnesse, sinne and vice, shalbe in-
dignation, and wrach, tribulation, and anguish: Rom. 2.

That we must all appear before the ⁴ Tribunall seate ⁴ Judge-
of Christ, to render an accompt of our doings, yea, and of
our yds: wonderfull, and that then Christ will not know
them that profess him, but yet leade a wicked life: Mark.
7. Vers. 21, 22, 23.

And finally, to haue alwayes a right accompt, estimati-
on, judgement, and reputation of beauty, which is in two
sortes, that is to witte: to contempne and dispise it, if it
drawe vs from God, and to esteeme it as an excellent gift
of God, if it leade vs to God. For the true use of beauty is
to make vs carefull, that the beauty and fairenes of our
life and conuersation, bee agreeable, or rather excell the
beauty of our bodies: for it is a great shame that a sayre
body should be stayned and berayed with a soule & life
life. And therfore, in diuerse respects, we ought to medi-
tate and consider of beauty, comlynesse, and amiablenesse,
of fauour and personage, diversely, and first thus:

When we are tickled with fleshy pleasure, or tempted
by the obiect, view and sight of any comly, or beautifull
personage, to wish, desire, do, or comit any thing contrary
to Gods most holy will, revealed unto vs in his sacred
word, forthwith to count beauty (as it is in dede) a frayle
and transitory thing, & to imagine in our mindes & cogita-
tions, that we saw the self same body lie rotting in grave
bereft.

Hovv we
ought to
chynke of
beautie, whe-
re it draweth vs
from God, to
vanitie and
corruption.

Hovv beaute
is to be con-
sidered, whe-
re it moueth vs
to vice and
lewdenesse.

bereft of all bewtie and comeliness: yea of life and motion, and chaunged into filthe and corruption, and by this oþ the like spirituall meditation secretly in our mindes: O Lorde, thou hast commaunded me by thy sacred word, and gaven me great charge to kepe cleane thy Temple, my bodie, and in no wise to prophane the same, with any filialfull lust, oþ filthie pleasure: assist me therefore (O Lorde) in this constiut, that the temporal and fading beaute of this vanishing creature, which though outwardly it appears beutifull and amiable, yet inwardly is nought els but a well coloured skin studded with corruption; yea a berie dunge-sacke filled with mēd, and whiche, though it florish to day like a flower in the field, yet to morrow it may wither: yea, shoulde ȳ rot and stinke in grāne, and bat turned into stench filth, and corruption, that no eye without turning of the māke can endure to bēw̄ it: So comme fr̄ me now (I beseeche the O Lorde) with thy principall spirite, that the glittērynge of this temporall bewtie, doth not so daȝel and blind mine Eyes, that I shoulde deser oþ attempt any thing contrarie to thy holy will and word, whereby I might lose thy grace, fauour and fatherly loue, whiche is eternal life, oþ purchase oþ incurre thy wrath and displeasure, which is eternal death & destruction. And that I never become so mad and distract from my right understanding, as reprobate Esau, that I sell mine beautey inheritance, for a messe of Gruell oþ weysh pottage, of fleshly pleasure.

¶ By this contrariwise, takyng (as we should do) occasion to gloriſſe God in all his gifteſ and creatures, we may sometime thus meditate:

¶ By this sparke, oþ as it were droppe of bewtie in a corruptible creature, to moue me to the desire and fruition of the same: How muche moe ought the bewtie and amiablenesse, of the welbed it selfe, from whom this and all other bewtie floweth and cometh, whiche is the glorious creator himſelfe, moue and stirre me vp, to the desire and fruition of him, beynge so bountiful, bewtiful & amiable:

¶ This

¶ How we
should me-
ditate and
thinke of
beauty, that
it may draw
us to God and
allure us to
loue & serue
him above al
chings, or
creatures.

This bewtisfull creature then ought to draw me to the loue of the bewtisfull and amiable Creator, whose bewtis so shineth in this and other his creatures, and to the glorifying of him in his creatures, by the modest, sober, religious, & holy vse of them. And not to withdraw me from him, by dishonor yng him in his bewtisfull creatures, whiles I shold abuse them, to the satissying of myne owne filthie lust, and concupiscente: and not to the glorie of the creator. For the true vse of bewtisfull creatures, is to moue and inflame vs to loue the bewtisfull creator, from whom that bewtie procedeth, which we se present before our eyes. And this vse hath bewtie only in the godly, who vse all Gods creatures and giftes to his glorie, to the good example of other, to the profit of the common wealth, and to their owne saluation. On the other side, the abuse of bewtie is to cause the marvelers thereof to decline & fall 1. The true vse of bewtis 2. The Abuse of bewtie. from God, and to cleane to his creatures, contrary to his will and woerde. Whiche taketh place in the vngodly: who abuse all goddes good creatures and giftes, to the dishonor yng of God. To the euill example and offence of other's, to the hurt of the common wealth and country wher they live, and to the workynge out of their owne iust damnation. For this you must be well assured of: that as the godly in this world, by proceeding from vertue to vertue, from faith to fayth, and from godlinesse to godlinesse, worke out their saluation: So do the vngodly and reprobate, by going on from vice to vice, from inholitie to inholitie, and from filchinelle to filthinesse, worke out their iust damnation. Doubtless these of the like cogitations, and meditations will in such assailes, (whiche shal be too longe to relate) well cole our courage.

Other wayes and meanes to subdue our fleshly lustes may be noted and obserued in attentife and diligent reading of good and godly bookes, as: To remember and well to consider the nature and condition of the filthie pleasures of the bodie, which make vs that are predestinate and appointed to be Citizens of heauen, companions

b. Vincere
nosmetipos
gloriosissima
est victoria,
Juxta illud:
fortior est
qui se, quam
qui fortisfi-
ma vincit
moenia. nec
virtus altius
auctor est.

with Sainctes, fellowes with Angells, Brethren and
fellowbeynes with Christ: yea, to haue communion and
unitie with the glorious Trinitie, and that not for a day
or two, but for euer, into all eternitie: this filthy plea-
sure (I say) maketh vs (that are called to such excellency
and dignitie) to bee like and squall in that respecte to
Horses, Mules, Bowyne, Goates, Dogges, and to the
most brutish beastes that bee, yea, to become farre inferi-
our unto them. For in this sensuall lust, base and sa-
uage delight, many kinde of beastes far surmount man,
both in the longer continuance, and abilitie of vs to haue
inge it: and for that is through pleasure common to vs
with Beaste, we neglecte our redemption and salvation,
our state is far worse then theirs.

To consider how unseemely and reprochfull a thing it
is, for this excellent creature, man, to set his whole de-
light and study, and to haue and trouble his heade day and
night, vpon a thing so base and vile, that a beast can doo it
better then hee, and oftner for his life. A goodly study
and delight (God wot) for so excellent a creature.

To remember how shorte, how momentane, how ha-
nishing, and how insincers the pleasures of the flesh are,
and how they alwayes bringe with them more torment
then Honey, and more bitternes then sweetenesse.
And againe, to consider what a noble thinge the soule is,
what a holy thing, the body of man is, beeing the Temple
of the Holy ghost, and in vthall to cast in our mindes, what
madnes it is, for so little a morsell of helly delight, for so
filthy stickling of momentane pleasure, shamefullly to ha-
ray and defile both body and soule. To suspend and pro-
phane the Temple of Christ, which hee hath consecrated
and hallowed, unto him selfe with his precious harte
blood:

To reckon with our selues what a band and troupe of
mischefes, this pleasant pestilence pleasure bringeth
with it, the immoderate vse, or rather abuse thereof, de-
stroyeth both the strength, and also the beautye of the
bodye.

bodye. It hindreth health very muche, (as they that write of it affirme and declare) and experiance in many doth auouch the same to bee most true. It bringeth innumerable diseases, and the same soule and fylthye as the Canker, the Frenche Pockes, the Consumption, and such like perillous, fethely, and deadly diseases. It wylthereth the flower of youth beefore the time. It hangeth wrinkled and revealed olde age, it taketh away the quicknesse of witte, it dulleth the edge of the minde, and understandinge, and graffeth in the unlawfull and immoderate hysers thereof, a filthye and beastly minde. It calleth the followers thereof at once, from all honest, Godly, and vertuous cogitations, studes, actions and exercises, and as it were, plungeth a man or a weman, bee they never so greate, wholy in spirituall puddle, myrie and dyste, that they willingly thinke on nothinge, but that which is filthye, base, and unseemely so, anye greare person to speake of vnto. And to be vnto, in manner, it taketh away the right use of reason, that is, the chasse propertye of man or weman, wherby they differ from brute Beaste. And maketh youth contempnabile, abiecte and hatefull, and olde age to bee despised, shamefull, odious and miserable. Hauing the said

These (I saye) and diverse other wyses and meanes to abandon perditions pleasure, may bee obserued of diligent Readers of Godly and learned Booke. But these aforesayned, are the most pryncepal and certest, and comprehend vnder them all the rest, yea, and are sufficient with Gods grace, for the obtaininge of victory, in this our spirituall Battaille, if wee cleare and praize them daily, as occasion is offered.

Beeinge also well armed and fensed with the compleat Armour, that our grānd Captayne C H R I S T E hath appoynted out for all his Souldiers, in the Armerye of the Bible ^{of the Psalms}, the Gyrdle of truthe, and knowlage of G O D and our selues, of trouthe. ^{The compleat armour of a christian soldier.} ^{1. The gyrdle of trouthe.} ^{which}

which bindeth togeather true Godlines or religion ; as
hopes doo a vessell, which otherwise would be dissolved
and serue for no vse. For without the trus knowledge
of God and our selues, all true godlines and vertue ba-
nishe away : the brest plate of holy and godly behavour,
of christian life and conuersation: for unlesse we haue the
the spirit of sanctification in our hartes, all the rest that
appeareth outwardly, be it never in shew so godly, is but
mere Hypocrisie and dissimulation.

2. The brest-
plate of sanc-
tification.

3. The shues
of readines &
preparation
to suffer
with Christ
our head.

4. The shield
of faith.

5. The Hel-
met of hope.

6. The sword
of the spirit.

The shues of readines and preparation to sticke to the Gospel to the ende,
to take vp the Crosse of Christ, and willingly to beare
and suffer all thinges that shalbe layde on vs, for the pro-
fession of the Gospel and propagation of the same. The
shielde of faith, wherwith all the Darteres, blowes and
prickes of temptation what so ever, may be declined put-
by, or boorne of. The helmet of hope of glorification, after
all the miseries, crosses, troubles, persecutions, contempts,
ignominies of this wicked world. And the sworde of
the spirit, or spirituall sworde, which is ; the sworde of
God. The double Cannon of prayere, that battereth down
all the munitions and counterfores of our sayd spirituall
enemies. And the cloake of watchfull perseverance to
keape this our spirituall Arment from rusting.

And hainge thus arm'd, and vsinge the sayde armes,
rules, feigthes, feates, or trickes of warstling, stripling,
and lawfull fighting against the enemies of our soule, the
worlde, the flesh, and the Diuell, there is no doubt of the
victory. It shalbe ours, in fine, most certainly.

If wee sticke to our Captaine Christ couragiously, he
hath alreadie vanquished and overcome all our sayd spiritu-
all enemies, for vs in him selfe. And so shall we in
him, if wee sticke to him.

But if like dastardly cowardees, hartlesse soldiers,
and fayflesse traytors, we leane our Captaine Christ,
shinke from under his shanderes, for sake his Campe,
whatcane wee ar a swome by haishing, and leafting his
enemis, the worlde, the flesh, and the Diuell, and take
parte

Victory in
Christ most
certaine.

parte with them against Christ and his sholdiers, fully resolved thereto still to remaine then to be wilfull castaways. And as wee willingly forfake and decline from God, so doth God and all goodnesse from vs. Then we declare our selues to be Apostataas, backe sliders, revolters, and ranke perjured traptores, that have falsified our fayth, couenant and othe, so solemnly proffessed, bowed, made and taken before God, and al his heavenly hostes, of Holye Sainctes and glorious Angells, in the face of his Church and congregation of the faithful, at what time wee were baptizid and receaved into the Lorde's campe, and became his sworne sholdiers, valiantly to fight this great battayle of the Lorde, duringe life, euen to the last gaspe, against his anoynt spirituall enemies, the worlde, the fleshe, and the Diuell, without any shrinking reuolting or backe syding, which couenant, now, promise & bargayne, we will daily study to stande to, and performe, if euer wee hope to triomph and to reue the flourisshing and glistering crowne of unspeakable glorie, in mercy of God's bounteous liberalitie in Christ, prepared for all those that shalbe conquerers in the warfare of true christians, and greate battaile of the Lorde, mentioned in the Reuelation, or for the winge of the state of Christes Church, untill the worlde's ende.

25 And as for the last remedy of all, and as it were, the stronge shooke Anko, that beeings faithfully cast in the loue and feare of the Lorde, holdeth in all stormes and tempestes, honest and lawfull mariage, and what dangers and perills are adiacent, if it bee not haedely handled, and what cautions, warines, wisedome, circumspec-
tion and discreation, is to bee taken in makinge chioce of our consoile, or partner of both states, as well aduerte as proporcious, as longe as wee live, I will say nothinge at al, for diverse causes, wherof I wil rehearse some: First, for that I haue no expeience in that kinde of life, state, or vocation, and bee that witteth of that he hath no expeience of, may easly erre, and misse the marke. Secondly,

Mii. because

because it is matter sufficient of it self, for a large & ample discourse and instractive. And thirdly and chescly, because there are diverse and sundrie godly and learned treatises therof extant even in our english tongue: to the diligent and attentive reading whereof, I remit and exhort you: for these and other causes I haue not here medled therewith. In this present discourse my purpose onely is, admonishing, warning, and so reauning you of, and agaynst all perils, daungeres, assaultes, and temptations of virginitie and chastitie, as far as my abilitie and smale furniture will extende: to shew you, how you may by Goddes grace passe ouer your singele life, not onely irreprochably and blameably: but also lawably and commendably with praysere committacion of all the vertuous & godly.

The last parte of this Treatise.

But finally, because that although we know what is good & what is bad: yet our will is so crooked, forward and perverse, that naturally we chuse the evill, & refuse the good, hate & reject true godlines, & loue & imbrace yngodlines: practise vice, & neglect vertue, onlesse wee be ayded and strengthned from above, by gods special grace. And for that God hath promised to graunt vs what souer we shall aske of him in christes name, and hath comanded vs to call vpon him in the day of our trouble, & promised that if we so do, he wil heare & deliuer vs: and shal li to the intent that when you are fiercely assaulted of your fleshly lustes, and in daunger to bee ouercome, you might call to God for strength from above, to subdue them and to keep them in subiection, that they cause you not to do any thyng contrary to your calling and profession of singele life, virginitie or chastitie. Not consequently, against gods glorie, the profit of his Churche, or your owne saluation: I haue translated for you, a Godly and learned Prayer for that purpose.

A godly learned, and fruitfull Prayer, 87

worthy to bee sayde euery Morning, and Evening, of such as intende to leade their life in pure Virginite or Chastite, and so to possesse their bodies in holynes and honour, accordinge to Gods will and commaundement set downe.

Leuit. ii. g. 44. 45. Item. 19. a. 2. Item. 20. b. 7. d. 26. Ephe. 5. a. 3. Phil. 2. b. 15. Hebr. 12. d. 14 1a. 1. d. 27. and in many other places of his booke to vs deliuered, for our eternall saluation or condempnation.



Most merciful God, we wretched

sinners acknowledge, and confess that in vs, that is in our flesh, theredwelleth no good thinge, for we are borne wholly in sinnes, and our Mother conceaued vs of corrupt and vnelcane feede: For all our nature is corrupt and bent to all euill, so that by the strength of our reason or vnderstanding, we can not vnderstand, nor finde anye taste in the thinges that appertaine vnto the spirite. For a carnall man speakeþ of earthly thinges, and delighteth in the same, & of him selfe is not fit, nor not as much as to think any thing that is agreeable to thy holiness, Justice, and wisdome, vntille he be holpen by thy spirite. Vnto thee wee cry with our whole harte, and most humbly beseech thee to reueale and shew vnto vs the true knowlidge of thy essence and will, as thou hast made thy selfe knownen in thy wordes, that we e do not follow the sensis and iudgement of our flesh in judging spiritual thinges, neither measure thy godly word or any other thing by our blinde reason, corrupt custome, or worldly facion, counting that but pastime & dalliance, which thy word sheweth to bee accursed and abominable. For flesh & blood do not perceue the things that are of the spirit and the affection, will and desire of the flesh, is euuen enmity against God, for it is not subiect to the Law of God, neither can it bee, & they that are in the flesh can not please God.

Seeing therfore there is in vs the origin, fountaine, & welspring of sin, that is to wit, lust & concupiscentia it selfe, and a pronenesse & readines to vice, that is ingraffed in vs, and euen borne with vs, from the guiltines and damnable state of our first Parents, oftentimes styringe vs vp to euill.

Rom. 7.

psalm. 51.
Gen. 8.

Rom. 8.

Fos

1453.4.

For ouerie one is tempted whiles he or she is drawen awaye, and taken as a fishe with a bayte, of his or her owne concupiscence or lust: moreouer, concupiscence, or luste, after it hath conceaued, bringeth foorth sinne, and sinne when it is finished bringeth foorth the deathe.

1 Cor. 9.

2 Tim. 3.

Gal. 5.

Rom. 8.

Ephes. 4.

Le. 17.

2 Cor. 6.

Graunt vs therefore thy grace, that wee follow not the concupiscence and lust of our Fleſh: neither prouoke our ſenes with an vnbrideled licentiousneſſe, but that wee may reſiſt them valiently. For except vicioſe luſt and deſire, be put out of our mindeſ, it groweth and waxeth ſtronge by little and little, like ſeeds ſowen, yntill it bring forth deadly ſinne: ſuch ſinne, that walleſſe God in mercie mightely deliuer vs from it will bryng vs to eternall deathe and deſtruction. Helpe vs therefore (O Lorde) to tame our bodies, and to bryng them in ſubiection, leaſt our fleſh geuing it ſelue to lowſeſſe, and licentiousneſſe, woe transgyreſſe thy holy law, and leaſt ouer the boundes and limites of holynesse, iuſtice and hoſpitiel. Helpe vs moreouer, to cruſe our wanſon fleſh with all the affections, luſtes, and concupiſcences therof, that wee may liue to thee our alſufficient God, and merciſuſe father. And that wee may walke in the ſpirite, for wee are debtors, not to that fleſh to liue after the fleſh, but to mortifie and kill the workes of the fleſh, and to liue confor‐mable vnto the holy ſpirite, in truetholynesse and righteouſneſſe, be‐fore thy diuine maiſtrice all the dayes of our life.

Sanctifie vs therefore (O holy father) ſepe rate vs, and put vs a parte from the wicked world, conſecrate and dedi‐cate vs to thyneſſe and ſeruice, that wee be not defiled with carnall and fleſhly vices, Lechourie, Gluttonie, and ſuſche like: and that we do not expell and thrust out of vs the holy ghost by vnlawfull luſtes and pleaſures, and make our bodies an habi‐tation of filthy ſpirites, which violently carrie, & thauſt he‐longe into lamentable filthineſſe, and eternall deſtruction, ſuſch as are dronken with luſt, pleaſure, and vanity, and care‐leſſe of their ſaluation.

Turne away from vs therefore (O moſt merciſuſe father) this miſchief that wee make not our members (whiche are

the

the members of Christe) the members of an harlot; out of the which the holy ghost is cast forth, and so become denes of spirituall Theeues, which are Diuels that rob and spoyle vs of all vertue and godlinessse. Graunt (Lorde) that wee become not denes of these Theeues (that rob vs of Gods fauour, and all spirituall treasures) & so sinkes of all filthines.

Gouerne vs with thy holy spirite, that wee may eschue the Gal. 5. workes of the flesh, and become watchful and careful to shew forth in our life and conuersation the fruities of thy spirite, as thine inheritaunce and possession, and habitation of thy Diuinitie.

Forasmuch then, as the flesh lusteth against the spirite, and the spirite against the flesh, so that these two, the flesh and the spirite are aduersaries one to another: Helpe and succour vs therefore O most mercifull God, with thy diuine helpe, that the holy Ghost (whom thou gauest and bestowedest ypon vs when wee were baptised in thy name) may beare rule in our members, and may preuaile and maister the flesh, and all the affections therof, least the wanton and leacherous flesh beeinge driven, and pricked forwarde with the furies of sensuall lust, the minde be dissolued and pulled a sunder with carnall pleasure, and wantonnesse, when the motions of the holye Ghost, be once kept downe and suppressed. 1 Cor. 6.

Quench in vs (wee beseech thee) the flamer of carnall concupisence, and represe the wandringe lustes of the bodye, least we beeing overcome of them, do follow our owne pleasure and corrupt nature.

Graunt vs (most louing Father) that wee beeing subiect to the spirite, may crucifie our flesh, least hereafter we walke in the vanitie of our minde. Suffer vs not, deare God, to fecke after the desires of our will, to bring to passe the counsells and wicked workes of our owne harte. And if at any time, beeing preuented by flesh and blood, wee starte aside and swarue from the right pathe and gouernaunce of the spirite, to do any thinge vnworthy our vocation, impute not vnto vs (for Christes sake) that offence, but remember that we are flesh, & lift vs vp being fallen with thy diuine power.

P... And

And because the fleshe of it selfe is vnruley and vntamed, impatient of discipline, like a wanton fat Caulfe that was never vnder hand, put vpon vs (O Lord) thy yoke, and tame our flesh by the spirit, that by liuing soberly, and moderate-ly, wee may bryde the same, and whch wee haue humbled it, and pulled downe the pride therof, by withdrawinge from it such things as it delighteth in, we may bring it in subiection to thy commaundementes, least cockeringe our selues to much, and cherishing our flesh to tenderly, we adde vnto it the nourishings and burnings of pleasure, and least stuffing the flesh with pyked, selected, chosen, and devised dainties of meates, and likerous dylies, wee make it more malepert, wanton, and lasciuious, and cause it as it were impudently and shamelessly to craue and require of vs, that which without the breach of thy sacred commaundementes, losse of thy fauour (which is the foundation of al felicitie) and incurring of thy wrath and displeasure, wee can not graunt vnto it.

For with to much plentie and abundance of meates and drinke our mindes become wanton, leacherous, & dissolute.

Help vs therfore (O most mercifull Father) that through temperance, frugalitie, and abstinence from superfluous meates and drinke our flesh may bee bound to the gouernment, rule, and leading of the holy Ghost: that the body of sinne may be mortified and killed in vs, and that thou maist liue and raigne in vs which alone art to be praised, honoured and glorified for euer and euer. Amen.

The will of God revealed and to vs declared not only by his word and voyce, but also by examples of most horrible plagues, in all the History of the worlde, but most notably in Genesis, a cleare Glasse of Gods gouernment in both his banes, the World, and the Church, by rewarding the godly, and punishing the wicked.

Gods revealed will, touchinge Chastitie.

AS God himselfe is a chaste minde or spirit: so wil hee that all reasonable creatures do serue him in chastitie, and auoyde all confusions of order by him instiuted. Chiraz in Gen. cap. 34.

The

The same in effect comprehended in Greeke and Latine verse,
by the great and famous Clarke Phil. Melancth: The sense
wherof is after set downe in English.

Πνεῦμα ἐὰν θεὸς αἰδοιοῦ, καθαρότε, καὶ ἀγνόη,
τῶν ἀγνῶν οὐχεῖσιν οὐδὲ μῶνια φρεμάτη.

Casta deus mens est, casta vult mente vocari.
Et Castas iusit pondus habere preces.

God beynge a minde bothe chaste and pure,
with chaste mindes wilbe cauld on:
And to persons pure and chastes,
with fauour grants petition.

Verses declaringe that as Chastitie is the ornement of
all other good qualities, so without it, shal al other, are con-
temptible and naught set by.

Ut cum de statua facies formosa revulsa est,
non decus in reliquo corpore truncus habet.
Sic reliqui mores spreti siac honore iacebunt,
ni sint ornati laude pudicitie.

The sense wherof is thus in Englishe, the similitude
somewhat altered.

As when the body and the heade, are seperate in twaine,
No grace nor beautie in the corps, doth any more remaine:
So other guiftes and qualities, that can in any bee,
Without the vse of Chastitie, contempned still wee see.

A notable and singular Latine Verse, which the Author
once englished for his sayd Cousins, thas sundry waies
in sense, though not in wordes, as followeth.

Venter, pluma, Vetus, laudem fugienda sequenti.

¶ The first way.

Shee that loues to leade her life, with praysse and commendation,
Must slouth subdue and gluttony, and carnall delectation.

The second way.

Shee that to perfect happiness, will study to attayne,
Must laboure vse, and abstinance, and sometime suffer paine.

S. In cruci-
fying his old
man, sicably
lust.

The thidre way.

A very beuty who makes persone, vies with the speculum in
beuty, paynfull bcs, and temperace, and by godly vertuous bcs.

*Bonum biantis consilium, omnibus formosissim
speculo semetipos insuertibus recordandum.*

*IN speculo teipsum contemplantur, & si formosissim apprehensis
age quæ deinceps formam. Si deformis, quod in facie
minus est, id morum pensato Pulchritudine.*

*The good and wholesome cauzell of a naturall wife
man, beeinge but a Pagan, worthy to be remembred alwayes
of young Gentlefolkes, especially of Gentlewomen, whē they
ooke in their attyng Glasse, least at the general iudgement
Pagans (as Christ* sayth) shall arise vp to their condamna-
tion: Englisched by the Author, in Prose and Meeter, and
applyed to his saide Cousins.*

*VIEW well thy selfe in a Glasse, and if thou appare
faire and beautifull, do such thinges as become a
faire and beautifull personage: but if thou seeme soule
and yll fauoured, then recompence the foulenesse of
thy face, with the fairenesse of thy manners.*

In cristall Glasse, smif iugement sound,

beholde thy face and phisnomie,

And if thou see by Gods god grace,

myselfe certein beaufie,

In behyng smif iugement

endeuour to be faire,

Among them all that lie with other,

to beare the piske of pise;

But if therin to bielo of eye,

thow shal be faire before meide;

And remouer me, to all the tyme,

with vertues be adorne.

τελος των οερωλογων.

22:19:49

